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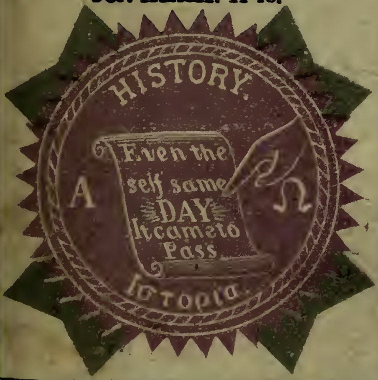

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THE CONFIRMATION OF HISTORY.

THE FALL OF JERUSALEM,

AND

THE SCATTERING OF

THE HOLY PEOPLE.

FIRST CENTURY, A. D.

FACTS OF TRUTH.

Deut. xxviii. 41-68; Dan. ix. 26-27.

C. A. L. TOTTEN.

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"TRUTH AGAINST THE WORLD" (Motto of the ancient KUMREE).

"We can do nothing against the truth" (St. Paul); "Great is Truth, and mighty above all things" (Esdras); "Buy the Truth and sell it not" (Solomon); "Truth is stranger than fiction" (Byron); "What is Truth?" (Pilate); "I AM THE TRUTH" (Assertion of THE CHRIST).

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"I, too, am of Arcadia."

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THE CONFIRMATION OF HISTORY.

FACTS

OF TRUTH.

THE TIMES AND SEASONS OF ROME.

PART III.

CONTINUING THE CHRONOLOGY OF THE FULLNESS OF THE TIMES AS SET FORTH IN THE NEW TESTAMENT; HARMONIZED WITH SECULAR HISTORY, AND ABSOLUTE ASTRONOMY; COÖRDINATED WITH SPECIAL REFERENCE TO THE BOOK OF THE ACTS OF THE APOSTLES, THE EPISTLES, AND REVELATIONS OF THE LORD TO ST. JOHN, AND COVERING THE YEARS THAT FOLLOWED THAT OF THE CRUCIFIXION AND LED UP TO THE FALL OF JERUSALEM, AND BEYOND THAT TO THE END OF THE GENERATION OF THEM WHO KNEW THE LORD, *i. e.*, CLOSING THE FIRST CENTURY A. D.

BY

CHARLES A. L. TOTTEN.

"And God made two Great Lights; the Greater Light to rule the day, and the Lesser Light to rule the night; and the Stars * * * And to rule by day and by night, and to divide between them the light and the darkness: and God saw that it was good."—Gen. i. 16-18. *Leeser.*

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THE OUR RACE PUBLISHING COMPANY.
1896.

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PROVO, UTAH

כָּבוֹד

(Prov. xxv. 2.)

As "It is the Glory (*Kabod*) of God to Conceal a Thing; but the Glory (*Kabod*) of Kings is to Search Out a Matter,"

Let us Ascribe the Honor and Glory (*Kabod*) of Whatsoever are Facts of Truth in this Confirmation of History, unto Him who is the King of Kings, and Lord of Lords.

For Verily do we Disavow that Flesh and Blood alone could by any Possibility have Revealed such Things unto us.

אחד

"*And he said, O Lord, the God of my master Abraham, I pray thee, send me good speed this day, and deal kindly with my master Abraham. Behold I stand by the well of water; and the daughters of the men of the city come out to draw water: and let it come to pass, that the maiden to whom I shall say, let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and to thy camels also I will give drink, shall be the one thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shown kindness unto my master.*"

Gen. *xxiv. 12-14. Leeser.*

V

Study No. 16.

OF

The Our Race Series.

The Confirmation of History.

TOTTEN.

"*And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.*"

Luke xix. 41–44.

STUDY NUMBER SIXTEEN.

THE CONFIRMATION OF HISTORY.

FACTS OF TRUTH.

THE BEGINNINGS OF THE GREAT TRIBULATION.

THE TIMES AND SEASONS

OF

ROME.

PART III.

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"*When the wise is instructed, he receiveth knowledge.*"
Prov. xxi. 11.

"*A wise man's heart discerneth both time and judgment.*"
Eccl. viii. 5.

"*Take away the dross from the silver, and there shall come forth a vessel for the finer.*" *Prov. xxv. 4.*

PREFACE.

There are many surprises in store for the reader in this Study; indeed, as an entirety, it is a surprise to the writer himself.

In it we definitely abandon (but without prejudice to our established place upon the Scale of Years, or to the general emplacement of the material facts of History thereon) the approximative methods of all our predecessors, even such of them as have been employed by ourselves as crutches in our previous investigations—for a method which we deem to be above all chronological criticism whatsoever.

The delay in the publication of this Study has been clearly Providential. It has been a full year since its predecessor was issued. Innumerable circumstances have prevented our sending this one to the press.

In the interim, however, a vast amount of chronological study has led us into the regions of such absolute truth, as to the positive cycles, that we are confident our friends will welcome the complete change of base, perceive its necessity, and prepare to reap with us the superior advantages that the occupation of the new and true one affords to all who seek for Truth, and consistently accept it, at sight, as soon as presented.

PASSOVER SEASON, 5894 A.M.

"*I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*" *Rev. i. 8.*

"*These things saith the Amen, the faithful and true witness, the beginning of the Creation of God.*"
Rev. iii. 14.

"*I am Alpha and Omega, the beginning and the end, the first and the last.*" *Rev. xxii. 13.*

INTRODUCTION.

The discovery of Truth, in whatsoever branch thereof one labors, is always progressive; one's honesty as a searcher is disciplined, and, as it were, tested by his willingness to abandon one method for a better one, until at last the best is found, no matter at what cost, small or great, the step is taken. We congratulate our friends and fellow students, that in our case, we lose little, and gain indefinite strength in taking such a step.

It is a natural consequence that the acceptance of Light shed upon the times and seasons of Jesus Christ should have led us into "More Light" upon the times and seasons of Creation, of which He is the beginning and the end, even the full measure thereof and its complete cycle.

When, therefore, we soberly review the philosophy of our progress towards *positive* Chronology, it should cease to surprise us that proportionately as we drew near to the Annunciation and Nativity, and canvassed the Life, and so obtained the true date of the Crucifixion of the Lord, the atmosphere of Time cleared up.

We attribute the rectification of Chronology, which has been vouchsafed unto the searchers through these Studies, chiefly to their acceptance of the matter of fact demonstration they contain of the relatively Short

Life, the brief Sixty-two-Week Avocation, and the solitary One-Soli-Lunar-Year Ministry of the Lord.

In our progress over the Ascending Branch of All Past Time—from the first to the second Adam—we were held closely to the years by means of the generations and the reigns, as recorded in the records, checked by the spans set here and there along the way. Then, guided by a growing, or, as it were, educated faith in the prophecies themselves, that first warranted our willingness to verify, and then consummated our investigations by plain demonstration out of the secular records, we obtained advantages not formerly enjoyed.

The next step was to send back a measuring line, from our own day, over the Descending Branch, to those same times and seasons, in order that we might intelligently appreciate their relative place upon the ages of the past. This put the unit in its proper place, at the very summit of Time, and enabled us to study its relations to the span thereof in a still more intelligent manner.

As a result we have been led into the discoveries now to be set forth, and furnished with sharper tools than ever wherewith to rightly divide the Facts of Truth, and submit them to our friends, who, we doubt not, will recognize the source from whence they have been sent.

To such as intend to *study* rather than to merely "read" this work, we suggest a constant comparison of our results with the actual calendars, all of which we presume are within their reach. For instance,

the "form" of the ancient Hebrew soli-lunar calendar for 29 A.D., 4027 A.M., is Table *k* xi. (p. 177, Study No. Ten), and as the Fall of Jerusalem occurred in 69 A.D., 4067 A.M., Calendar *f* vi. applies (p. 172, same Study).

The familiar dates are given in Old Style reversed, or Julian years, then current, and the index letter to every A.D. year will be found in the Harmonized Scale of Time (Study No. Ten). Thus 29 A.D. is Calendar B, for 69 A.D. Calendar A applies, etc., for which refer to Calendar-Almanac (*i. e.*, December News-Leaflet, 1895 A.D.).

For Nabonassan dates (*vague*), note that Thoth 1st, 69 A.D., fell on August 6th, O. S., and that the Nabonassan months are each 30 days long, the year, always 365 days long, ending with 5 intercalary days.

The dates of Josephus, who was present at the Siege of Jerusalem, are given in Syro-Macedonian terms, the dates of the year agreeing throughout with the then current Jewish calendar, or XIX.-year cycle.

The *modern* Jewish cálendar reversed to 68–69 A.D. is 3829 M.J., or year 8; but modern dates have *advanced* 6+ days from those then current, hence, if the *form* of a modern Jewish year 8 is taken as a basis, deduct 6–7 days, or set the dates back that amount throughout. Meanwhile, a full Jewish calendar will facilitate emplacement without calculation by making the test deductions for Tishri 1st, or Nisan 1st, and then finding a calendar that fits. For instance, 5602 M.J. = 1841–2 A.D., or 5659 M.J. = 1898–9 A.D., do so quite accurately for 69 A.D., as to mere "form."

All of the modern and ancient calendars will be found harmonized, date for date, on our chart of the siege.

Finally, the reader will greatly facilitate his immediate grasp of the whole situation by keeping the proper table of the Triple News-Leaflet for February–March–April, 1895, open before him. For instance, our Study begins on Plate XI.

In our own labors we always have several copies of the Bible at hand, so as to compare cross-references without losing the several places under consideration. A copy of Josephus, with every chronological reference underscored in red or blue will bring out the conditions to be harmonized, and show forth the minute accuracy of his record of the "Jewish War," the which latter work we ourselves now consider to be as much inspired, and as worthy of a place in the canon of the Scriptures as the books of Ezra, Nehemiah, or Esther.

THE CONFIRMATION OF HISTORY.

How Jerusalem Fell.

Detailing the Events

BETWEEN THURSDAY, JUNE 30TH, 29 A.D., O. S. (AB 1ST, 4027 A.M.) AND FRIDAY, JANUARY 1ST, 101 A.D., WHICH WAS SHEBET 13th 4099 A.M.

DEUTERONOMY xxviii.

"*Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye will slay between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.*"

Matt. xxiii. 34-36.

THE TIMES OF THE GENTILES.

THE LEGS OF IRON—PART III.

PRELIMINARY REMARKS.

Here beginneth (with the last two months, Ab and Elul, of the year whose Nisan had witnessed the Crucifixion) the continuation of the Chronological History comprised in the Book of the Acts of the Apostles, in their Epistles, and in the Revelation given to St. John, all harmonized with contemporary Secular History down to the close of the first century of the Christian Era.

In other words, we shall review the events of the "Forty days," *which were forty years*, that transpired between the organization of the Church as such, and the fall of Jerusalem, and then press on to the end of that particular century with which the 120 years of *that* generation (in so far as *we* are concerned, but of "*this* generation" in so far as it comprised those to whom the Saviour addressed himself and whose history we are to follow) ended with the death of St. John.

The organization of the Church dates from Nisan 14th, when the Shepherd was smitten and the flock dispersed. It was rallied in three days, and then for forty literal days thereafter its Shepherd was per-

sonally occupied in setting the fold in order. Eight days then transpired (*i. e.*, after the Ascension), and when Pentecost was fully come (52 full days after Nisan 14th) the Church received the Seal and Authority of the Holy Spirit, sent by the Father.

The next 52 days led up to the 1st of Ab (for Pentecost that year fell midway between these dates, and as it were, bisected the 3½ months under consideration). It is at this point that we are to resume our analysis of Time. The organization of the Church proceeded until the death of Stephen (*circa* Ab 9th) and during the month that succeeded this, *i. e.*, up to the 8th of Elul, the *permanent* dispersion of the Church was very effectively begun.

These six current months, Nisan to Elul, or 142 days, exclusive (Nisan 14th to Elul 8th, 4⅘ months), were exactly foreshadowed in the *type*, and found their dread counterpart 40 years later in the scenes that attended (Nisan 14th to Elul 8th, 69 A.D.) the fall of the Ninevetic city that rejected the Preaching and cast the Preachers out.

TYPE AND ANTITYPE.

Thus, as the Jonah of the type is Jesus in the antitype, we find the matter to fit chronologically as follows: "And Jonah began" (Nisan 14th to Pentecost) "to enter the city" (Jerusalem, which is Nineveh), "a day's journey" (as it were to the end of that year at least, or mayhap to Pentecost of the next), "and he cried" (first at Nisan, then at Pentecost, and so on up to Stephen's death, early in Ab, *i. e.*, during all of that special period of more or less successful

preaching and organization), "and said, 'Yet forty days'" (years) "'and Nineveh'" (Jerusalem) '"shall be overthrown.'"

And overthrown it was, as we shall see, for the fall thereof was punctuated at Nisan 14th, at Pentecost, at Tamuz 16–17th, at Ab 9–10th, and on the 7–8th of Elul, season for season, and day for day, forty years later.

A FURTHER DEPARTURE.

The Calendar already followed in Study No. Fifteen, is correct as to its harmony of Old Style Julian, and the then current Jewish Lunar Year, the *form* of that Hebrew year being the same as that of Professor Dimbleby's Table *k*, year XI., page 177, Study No. Ten; and that of the 74th Julian year (29 A.D., O. S., *common*) being given in Calendar B (as shown in the Calendar-Almanac, or Our Race News Leaflet, XLV.–XLIX., Dec. 1895 A.D.)

Upon the *modern* Jewish Cycle* (which it will be remembered was not discovered until 353 A.D. = 4114 M.J., nor introduced or "set" previous to 363–4 A.D., 4124 M.J. a 1st year thereon) the reversed year (28–29 A.D.) was No. 8 (*i. e.*, 3789 A.M., M.J. $= 199 \times 19 + 8$) and its *form* (embolismic) was the same as that of

*The excess of 400 Solar years measured on the *modern* Jewish Cycle, over the same number measured on the Gregorian System, is 1 d. 17 h. 29 m. $35\frac{25}{57}$ s. This is due to the fact that Rab Ada set the value of the Solar year (365 d. 5 h. 55 m. $25\frac{25}{57}$ s.) too great. Now, as the cycle is based on tables calculated in 353 A.D., we have $1896 - 353 = 1543 = 3.857 \times 400$. Hence the excess for the entire era is $3.857 \times$ (1 d. 17 h. 29 m. $35\frac{25}{57}$ s.) or 160 hours=6 d. 16 h. 3 m. 35.7543 s.

the Jehovetic year 5651 M.J. = 1890–91 A.D., as shown in any *current* Jewis Calendar.*

The only correction, necessary to make this M.J. year (3789 = 28–29 A.D.) apply to the facts, is the omission of Ve Adar from it, or the calling of it Nisan by telescoping the year back a month; because the true place of Ve Adar, or "the Revolution of the year" is in the Fall, it being a *civil* function, as we shall show.

Of course, the application of a *secular variation*, — 6 days, to reduce the new moon of March 10th, N. S. (Feb. 26th, O. S.) of 1891 A.D. to its true place of March 4th, O. S., in 29 A.D., is understood, as the *Modern* Jewish cycle is merely a variant of the O. S. Metonic.

We shall not discuss the *modern* Hebrew calendar much further in this place, as we shall find occasion to revert to it anon, except to remark that its years, upon the true Cycle of XIX., *that runs with the correct* A.M. *system*, are each and all 10 years too great.

That is, a year X. on the M.J. XIX.-year Cycle should really be a year I. or in other words the Cycle should have been "set" about ten years earlier by Rab Hillel, so as to include 354 instead of 364 A.D. in its year I.

The fact is, we half suspect (from its being a *lunar* calendar, and it being just ten years out of place as to its *natural* origin) that the year 364 A.D. is a cabalistic or hidden reference to the 4353d year of Adam—our present 354–5 A.D. (note its direct *lunar* significance),

* *Vide* Study No. Two, page 82; Myer's Centurial Almanac; Lindo, DeSola, Lyons, *et al*, to whose works we are greatly indebted for light and data.—C. A. L. T.

and that Rab Hillel ought, at least, to have known that the Olympic year 1130 contained the autumnal "molad" of the 230th XIX–year cycle of Adam's "age."

It is well understood that the M.J. system of A.M. years reverses to about the time of Enos* and is 238 years less than that which we have established as correct for a scale of the years of all past time.

For instance, we are now writing (March, 1896 A.D.), in 5656 M.J.; add 238 and we have 5894 A.M., which is our place on the Adamic A.M. scale of time (see Study No. Fifteen, page 278).

Now 5894÷19=310 cycles, and 4 remainder; hence, on a correct Metonic Cycle, we are now writing in a year IV., while its Jewish equivalent, 5656 M.J., ÷ 19 yields a quotient of but 297, with 13 as a remainder, which is its place on the M.J. cycle.

Now the difference between 13 and 4, inclusive, or "the run" from 13 to 4, on a cycle of 19, is 10 as above surmised, and it therefore follows that the modern Jewish system of time must have 10 years dropped bodily out of it, *i. e.*, have its internal notation advanced that number of years on its own cycle, just as Gregory advanced the Julian O.S. 10 days) in order to recover its accurate emplacement, on the true Adamic scale of cycles; must then increase the enumeration of its years by 238 in order to recover the correct Adamic A.M. count of years, and finally must move the place of the intercalary month from

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* *Vide* Study No Six, page 17.

Spring to Autumn which is the correct place of "the Revolution of the year."

THE LUNAR CYCLE.

There are half a dozen systems by means of which the XIX-year cycle of the moon has been applied in former years, and several of them are well known to Chronologists, to wit, the *Metonic* (introduced 432 B.C.) whose year 1 fell on 6 A.D., *the Lunar cycle* of the Saxon charters (introduced 463 A.D.) whose year 1 reverses to 3 A.D.; the Dionysian (introduced 532 A.D.) whose year 1 fell on 1 B.C.; Scaliger's, introduced 1583 A.D. whose year 1 fell on 5 A.D. (4718 J.P.), and the modern Jewish (introduced in 353 A.D. but set to 363 A.D.) and whose year 1 therefore falls on 3 A.D. But none of these XIX.-year cycles reverse roundly to 1 A.M. as an origin or year 1! That is, as "set," none of them run with the Lesser Light as placed by the Creator (Gen. i. 14–19).

Thus while the human mind has recognized the utility of this peculiarly natural XIX.-year, soli-lunar cycle, for some 2328 years, *i. e.*, *at least* since the days of Meton, 432 B.C., it has never honored it with more than a mere secular and local application for its origin *unless the ancient Hebrews* (Moses for instance) inherited it from those who *knew of and employed it from creation.*

Now we are satisfied that Rab Hillel must have known all this at least in general terms, no matter for what reason he elected to place his year 1 of the cycle upon 363–4 A.D., for the most significant direct evidence thereof is concealed in the admitted piece of Jewish History that "in A.C. 353 Rab Hilel"

(from the calculations of Rab Ada) "formed the tables for making calendars, which we use to this day" (*vide Lindo's* Jewish Calendar, London 1838, *et al.*). The Chronological point being *this*, to wit: The Jews admit that these tables of Rab Hillel were made in 353 A.D. and we have shown that this very year, 353–4 A.D., was the first year of the *natural* 230th XIX.-year cycle that measures the A.M. years (4352 A.M. ÷ 19 = 229 cycles and 1 year over. (Q.E.D.)

CAIN—A MEASURE.

It will be remembered that 4352 A.M. is the same as 4353 of Astronomical duration. Hence the first Cycle began with 1 A.M.; 0 A.M, or 1 Astronomic being held as embolismic, a transition year or one of Restoration.* All Sacred Scales begin thus, as for instance, the Sabbatic; and even the Julian years began with a Leap Year. It is by virtue of this principle that a 50th year inclusive of the *origin* is a 49th year on the Sabbatic Scale, all subsequent Jubilees being 49th years, or 50th ones inclusive.

Now there seems to be significance in all this, as to the Luni-Solar count, or measure of the years, for while the A.M. years actually mark the years of Adam's "Age," they appear to be the current ones of Cain's life.† That is, the measure of the Lunar years began with Cain's birth at the end of the 1st year of Creation, his name being a measure. The thing measured was Shanah, or שָׁנָה, having the value of 355. For Eve, whose own name was 565 =

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* Study No. Six, pages 7–8.

† Of whom we are typically children until regenerated in Christ.

5 × 113, said at the birth of her first born "*Ka'nithi*, I have *measured* (or gotten) *aish* (113) a man, *eth*, even *jehovah* the coming one," so she called his name *Kain*, *i. e.*, from or in play upon *Ka'nithi*.

Eve actually supposed that Cain, whom she had gotten, was the promised Lord; she did not at all use the word Jehovah as a name of the Deity, for He was not known by that name until many centuries later (Exod. vi. 3), but rather as significant of her own faith in the promise. Nevertheless her remark was inadvertently prophetic, and its character seems to have been perceived by Moses.

Now the relation of 113 to 355, of which latter lunar term it is the diameter, is an approximation (lacking only $\frac{1}{6561}$st) to that of 6561 to 20,612, both being measures of the circle: the former, the famous Metius ratio, indicates 3.14159, beyond which it fails, and the latter being an infinite quantity of supreme circummetric value.*

The name Kain itself is the same as Chuin, the God of Time, who later on was actually worshipped by the Egyptians under that name. It is taken from *Cuin*, a spear, or pillar, the mark of a year, and also the name of Chronos, Saturn, and Seth. Indeed, Cain's name signifies "a piercing measure of time," and as "a tiller of the Adam-h" he became, as it were, perforce a chronologist as he is reputed to have been.†

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* For full discussion of these points see Skinner's Source of Measure, Parker's Modulus, etc.

† *Thoth*, or as the Arabians call it, *Tot*, the 1st month of the Egyptian vague year (Nabonassan), has a similar significance. It is the jot or "molad" of time.

The question therefore naturally arises as to whether after all the Mosaic chronological system may not have actually revolved about this very XIX-year cycle! and whether it did so or does not, is more of a matter of its agreement with the records than of any positively historical evidence as to the fact, for of course we now have no express records that Moses employed it.

"MORE LIGHT."

It is in this mood that our thoughts have been working ever since we became convinced that Professor Dimbleby's cycle was a mere approximation to the true scale required. In all of our determinations of explicit lunar time we have employed the eclipses, and direct calculation, rather than the cycle itself, and have resorted to the latter merely as a convenient and approximate "form" of the year when otherwise more or less correctly emplaced.

Thus in the Joshua and Noah and Daniel calculations our main line of determination has been the lengths of the mean absolute solar and lunar years (365.242255610+ and 354.367061189—, days long, respectively). For while, by means of its periodic intercalations as amended and set forth at least in our own Studies (No. Six, pages 95–101), Professor Dimbleby's cycle preserves the count by solar years and always has a check upon its difference therefrom, it does not keep to the actual moon at all accurately, or as it were between times.

Nevertheless, by a remarkable balance of its errors, it recovers itself sufficiently to coincide with the true

form of the real *lunar* year at quite regular intervals. For instance, its calendar is practically perfect for 29 A.D. (that of the Crucifixion) and for 69 A.D. (that of the Fall of Jerusalem) and likewise for many intermediate years when properly "set" to their Tishri 1st by the eclipses, and this though it is continually losing its "nip" so to speak upon the mean absolute moon, and only recovers it at all by virtue of a slipping process!

"*NIL NISI BONUM.*"

Now all of this is submitted here not at all in the spirit of cavil or invidity. For as frequently pointed out before in these Studies, we again avow that we owe our original incentive to prosecute them to Professor Dimbleby's effort at the truth, nor do we believe that, lacking his general outlines, we had ever undertaken the task in hand, or arrived at any of the facts that have resulted so happily to the clearing of the atmosphere of Biblical Chronology.

Of course 90 per cent of this rectification such as the one-year Ministry, the 62-week Avocation, the true emplacement of the Post-exilic-Sabbato-Jubilee Scale, the 70 Sabbatic years, the 69 Solar, and 69 Lunar years of Daniel, etc., etc., have not depended upon any cycle whatsoever, but rather upon an analysis *ab initio* and *de novo* of the Biblical records themselves, independent of all else down to Abraham, and their harmony thereafter with secular history along multifarious lines of time. But what we mean to say is, we have depended upon his system merely as a *vade mecum* all along the line, for want of any-

thing better; and have nothing to regret in parting company with it now, in that it has after all conducted us into regions where we can be independent of all crutches whatsoever.

PHILOSOPHICAL CHRONOLOGY.

Every true chronologist has canvassed the premises of time in about the same manner. Take for instance Archbishop Usher,* whom we consider to be the Prince of all our predecessors. He came down the stream with the Bible—which is the earliest consecutive human record extant—until he came into the region of collateral and authentic secular history. Then joining company with it, by harmonizing it and sacred history as he proceeded, he at last arrived at the birth of the Saviour.

The next process was to go backwards, as well as his facilities permitted, from his own day (1650–54 A.D.), along authentic secular history until he arrived at the Crucifixion.

This, exactly, has been our own and *independent* process (for Study Number Fifteen was in the printer's hands before we owned or had ever seen Bishop Usher's works, knowing his system only as emended in the margin of the Bible), nor do our results essentially differ, up to Usher's points of forward and backward arrival, from his; and this without any reference to a cycle which we incidentally employed and he did not; for the count by years along the record is independent of any specific cycle whatever, in that out of thousands of chronologlsts not one in a

* *Ussher* (old English), spelt in this work Usher.

thousand has ever deemed it necessary to resort to a cycle (Usher, for instance, had none but counted years of the Generations and Regnal years, etc.).

THE ORIGIN OF DIVERSITY.

How then does it come about that our own total result differs from that of Archbishop Usher and Professor Dimbleby, *et al?* The answer is a simple one. It is chiefly due to the different estimates we have severally placed upon Daniel's chronology as interpreted by history, and on the *lengths of the Life, Avocation, and Ministry of Him in whom all chronology converges!*

Bishop Usher makes the birth of the Saviour to have been in 4000 A.M. instead of 3996 A.M., which latter we have found to be correct; thus his *forward* branch, from Adam to Christ, is 4 years too much,* just as the backward branch of Dionysius was 4 years too short. Both of these errors are now pretty generally understood and even Usher himself supposed he had corrected the specific 4-year error of Dionysius, in that he makes 1 A.D. to coincide with his own year 4004 A.M., or to fall 4 years later than his place (4000 A.M.) for the nativity.

But Bishop Usher placed the Crucifixion on April 3d O.S., in the year 33 A.D. (*i.e.*, in his own 4036 A.M.) or 1620 years earlier than his own date of writing (1653 A.D.), whereas the Passion of our Lord actually occurred in 29 A.D., or 1624 years before the date from which Usher reckoned back.

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* Usher kept *current* time, *i. e.*, his year 1 was supposed to be Adam's *first* running year. We enumerate *past* time, and our 1 A.M. was Adam's 2d, *i. e.*, the one in which he was "one year old." It was *Cain's* first *current* year.

The long and short of the matter is that Usher thoroughly misunderstood Gabriel and Daniel, as have chronologists in general both before and after him; and in the presence of his own convictions, which were common to his day and are still so in ours, and in view of the muddle into which the records of secular history as to the times of the Messiah had been thrown by his predecessors, Usher made out the Saviour's life to be practically 36 years long speaking in round current figures (4000–4036 A.M.) and his ministry to cover its final 3½ years!

Hence, Usher's estimate was 4000 (forward branch) + 36 years (life of the Messiah) + 1620 (to his own date 1653 A.D.) = 5656 A.M.; while ours is 3996 (forward branch) + 31 (life of Messiah) + 1624 (to Usher 1653 A.D.) = 5651 A.M.

HARMONIZED.

Here then is a total difference of but five years between the two full measures of time taken in round years to wit: Adam to Usher=5656 (Usher)−5651 (Totten)=5 years difference, because there is a difference of but five years between our two estimates of the length of the Saviour's Life and Ministry, to wit:

BY USHER.		BY TOTTEN.
4036 A.M. Crucifixion.		4027 A.M. Crucifixion.
−4000 A.M. Birth.		−3996 A.M. Birth.
Life=36 years	(−5=)	31 years.

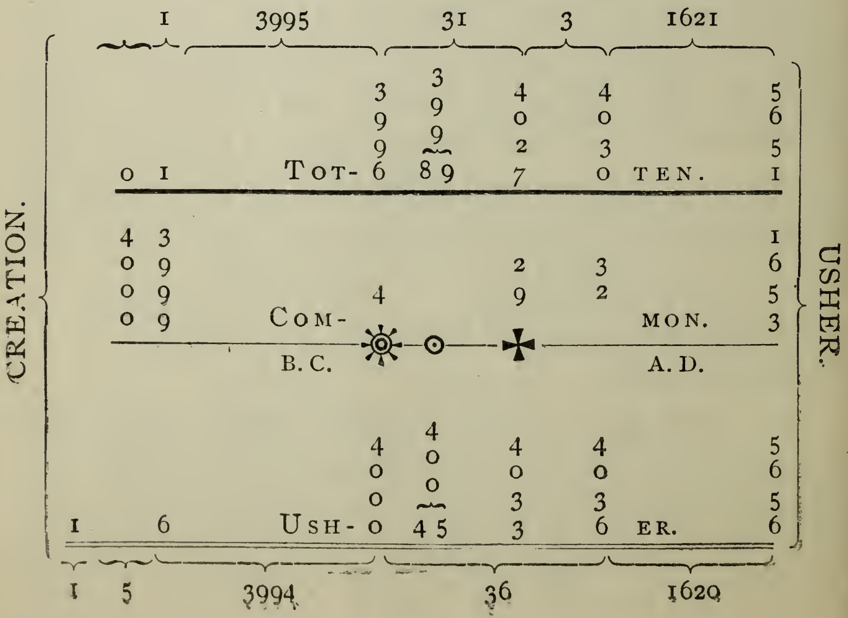
This remarkable array of figures practically adjusts as well as vindicates Archbishop Usher's *method* and measure of Chronology down to his own day, for the "world" cannot criticise *his* fall into an error to which *it* still hugs, nor will the "world" ever stand chrono-

logically upright until its philosophy compasses the times and seasons of Jesus Christ, who, as the promised seed, is THE measure of all things—even the identical and express image of Jehovah.

The small internal differences between Usher and the Facts, in both branches of the progress, up to the Focus of History and down to the Man of History, go for little or naught. He did the best he could with the data at *his* hand, which is more than we can say for those who differ with him in the measure of time down to the Nativity, or with us in our measure back to the Crucifixion.

As to the internal arrangement of Bishop Usher's System along each branch (barring the misconception of the length of the Saviour's life and ministry), the sum total of his years is rigidly correct.

THE TWO SYSTEMS COMPARED.



These two systems become *practically* one and the same as soon as five current years are taken out of the Usheran length (36 years) of the Saviour's life, and his ministry is reduced to 62 literal weeks instead of being distorted over some 45 lunar months; of course, ignoring all minor disagreements in the interior arrangement of the data in the two branches, the which are mere matters of judgment from the data severally at hand.

"STRENGTH" AND "BEAUTY."

There is a perfect network of surprises connected with the unravelment of the matter in hand, and the concert thereof is a clear demonstration of the Wonderful and Omnipotent Hand of Him who both writes between the lines of all men's works, and on the walls of those who mock him at their feasts; for thus he honoreth with Honor those who earnestly endeavor to search out his secrets, and dishonoreth unto dishonor those who despise his decrees and reject truth when fairly presented to them.

For instance, it was in 1653 A.D. that in the course of his arduous chronological labors, conducted much upon the plan independently adopted for our own, that Archbishop Usher reached the year, which, upon his own calculations down from Adam, was 4004 A.M. We quote from his *Annales Novi Testamenti* (Vol. X., p. 495), what he then wrote, as follows:

"4004. ÆRÆ vulgaris Christianæ, cujus nunc annum 1653, numeramus, annus primus hic incipit: Quo Caius Cæsar, vigesimum ætatis annum agens quinquennio postquam in forum est adductus, con-

sulatum in oriente iniit, quemadmodum ex marmorea tabula Neapolitana et Anagnina in annalibus suis ostendit Pighius," etc., which is to say:

"4004. The vulgar Christian Era, *of which we now enumerate the year 1653*, here began its initial year; in which, Caius Cæsar, reaching the twentieth year of his age, five years after he had been introduced in the forum, went to the East in his Consulate: as Pighius shows in his annals from the Neapolitan and Anagnian marble tablets."

Now of the two matters here related, each of which is relatively valuable, we intend to discuss but one, to wit, Usher's place at that writing upon his own scale. As his 4004 A.M. was 1 A.D., and he was writing in 1653 A.D., he was writing in his own year, 5656 A.M. This is a general Jehovetic number.

י· ה· ו· ה· 5, 6, 5, 1.

Now it was a remarkable piece of work that Usher was engaged upon, even one long honored, for its painstaking worthiness, with a marginal place in the official Bible of Our Race itself.*

But an examination of the Harmonized Scale of Time (Study No. 15, page 254) will show that 1653 A.D., the year in question, was even more specifically Jehovetic, for it was nothing less than 5651 A.M. upon the true scale of time!

And it is now further to be noted that this very year in which we write, March 21, 1896 A.D., N. S., and in which later we revise our proof, March 21,

* Bishop Lloyd's, based on Usher.

1896 A.D., O. S., April 2d, N. S., is Nisan of that particular modern Jewish year, to wit: 5656 M.J., which has the same significant Jehovetic form as that in which Usher wrote, and that it is exactly 240 years from the March 21st of 1656 A.D., O. S., when Usher died, which latter year is also both Noachic and Jehovetic, since

6561) 20612 (3.14159+ etc.*

Now such numerical "accidents" as these are far too stupendous to be all of *mere* accident or of collusion upon our part, for surely one cannot force the very cycles to obey whims, yet none the less, here, system after system of chronology is made to do homage to the truth, and each is honored in degree by Him to whom all honor is forever due.†

THE XIX.-YEAR SOLI-LUNAR CYCLE.

And now a word as to the system upon which we shall continue our progress down along the Descending Branch of the stream of Time (29 A.D. to 1901 A.D.) and on which, eventually, in what constitutes the Ascending Branch from the year 0 A.M. to the Nativity of the Second Adam 0 A.M. to 3996 A.M. , we further intend, *D. V.*, to base our revision and Chronological epitome of the first Fourteen Studies: for sooner or later either we ourselves or some successor, adhering to the principles now to be established,

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* $6561 = 81^2 = 3^8$; 1656 A.M., the reverse value, being Flood year, and 3.14159, etc., being Enochian. *Vide* Study No. Six, page 18.

† For we have seen numerous such cases in our progress down the Harmonized Scale of Time, *vide* 365 A.U.C., 3610 A.M., Study No. Twelve.

will have to thoroughly weed these Studies of all typographical and other discrepancies.

In the meantime, having come, by various lines, to 29 A.D. as undoubtedly that of the consuls *Longini*, the 16th of Tiberius, and that of the Crucifixion which fell upon Nisan 14th, Thursday, March 17th, 29 A.D., O.S., which was also Thursday, March 15th, 29 A.D., N.S., and having established and fixed the place of that Nisan New Moon as Friday, March 4th, 29 A.D., O.S., we now state further that it was the 23,090th lunation from the new moon of January 14th, 1896 A.D., N.S., or 23,089½ lunations ago, reckoning from January 1st 1896 A.D. = 681847 days.

Proof: 1896 − 29 = 1867; 1867 × 365.25 (*i. e.*, Julian years) = 681921.75. Deduct 12.75 to clear of fractions and reduce to O.S. (since January 1st, 1896, O.S., is 12 days later than in N.S.) and we have 681909 days for January 1st, 29 A.D., O.S. But as March 4th is 62 days later than January 1st, in a common year, we have Friday, March 4th, 29 A.D., O.S. = 681909 − 62 = 681847. Now we know that day was Friday from the Calendar-Almanac (B), and we can prove it to have been Friday by dividing: 681847 ÷ 7 = 97406 weeks and 5 days over, which remainder (if March 4th, 29 A.D., O. S., was Friday) should run for 1895 A.D. as follows: Friday 27th, Sabbath 28th, Sunday 29th, Monday 30th and Tuesday, December 31st, 1895 A.D., N.S. which is correct because the 1st of January, N. S., this (1896) year fell on Wednesday.

We have thus settled the point of arrival of *our* Descending Branch. It was Friday, March 4th, 29 A.D.

the 681847th day ago, December 31st, 1895, N.S., having been Tuesday and reckoned as 1. *Hence we have both ends of this Branch in our hands, and know all of its Chronological* ELEMENTS, *that is its lunar* ($23089\frac{1}{2}$) and week day ($97406\frac{5}{7}$), and solar (1867 y. —62 days) punctuations.

Now it is manifest that any application of the XIX.-year Metonic Cycle thereto which shall agree *throughout* with *all* the dates and conditions set by the Scriptures as to the first 41 years thereof (29 to 69 A.D., inclusive) will subsequently facilitate our intelligent passage over the remainder of the branch down to our latter-day base of operations (Tuesday, Dec. 31, 1895 A.D., N.S.), and that if such an application of the Metonic Cycle shall likewise be found agreeable to the whole measure of time from Adam up to the Crucifixion, it will establish itself as the *ideal application of that particular cycle to the Harmonized Scale of Time itself.*

THE CYCLE OF THE LESSER LIGHT.

And such a direct application is found by simply dividing the A.M. years themselves by 19! Thus, $4027 \div 19 = 211 + 18$, that is, 4027 A.M., was the 18th year on the 212th Lunar or XIX.-year cycle from Adam, along the years of his "age," as reckoned upon A.M. time.

The next question is, Will this cycle fit the number of lunations (495) from Friday, March 4th, 29 A.D., taken as Nisan 1st, down to March 12th, 69 A.D., which was the 1st of Nisan that year? That it will do so, accurately, and that no other application of the cycle can supplant it, is indicated by the following har-

mony, and will be further established when we analyze the months and years themselves.

But first as to the Harmony: What are the number of days from March 4th, 29 A.D., to March 12th, 69 A.D., O.S., and how many full and complete lunations do they represent? Solution: As March is the 3d month of the Julian year we have the following:

A.D.	MARCH.	DATE.	DAYS SERIAL, *ago.**	
69 y.	3 m.	4 d.	=667237 d.	
—29 y.	3 m.	4 d.	=681847 d.	New Moon, Friday,*

40 y. = 365.25 × 40 = 14610 = Difference.
Add 7.64 (to reach March 12).
And we have 14617.64 = 495 × 29.530588 +
667237–8 = March 4th; hence March 12th = 667229d.†

That is between March 12th, 69 A.D., which is numbered day 667,229, and Friday, March 4th, 29 A.D., which is numbered day 681,847, there are 14,618 days, or exactly 495 lunations. Hence, March 12th is new moon, as likewise established by the unbroken line of recorded and calculated eclipses. Now, how will all this fit the cycle as above established from creation? The reply is, *Perfectly*, and as follows:

29 A.D.
4027 A.M. an XVIII. year, from Nisan to Elul inclusive = 6 l.
4028 A.M. a XIX. year (embolismic) Tishri to Ve Adar " = 13 l.
4029–4047 Inclusive, 1 Full Cycle, 19 years, - - = 235 l.
4048–4066 " 1 " " 19 " . - - = 235 l.
69 A.D.
4067 I. of Cycle, Tishri to Nisan, - - - - 6 l.
Hence, Nisan 29 A.D. to Nisan 69 A.D., measures 495 l.

covering 2 × 19 = 38; + 1 embolismic = 39; + a half each of two different common years (*i. e.*, 1 whole year) = 40 years.

* See note, page 63. † See 4067 A.M., this Study.

It is therefore manifest that the XIX.-year, or so called Metonic Cycle, applied to the A.M. years, from *their* beginning, reaches the 4th of March or Nisan new moon of 4027 A.M. as the 7th month of the XVIII. year of the 212th Cycle, and then passes harmoniously down through 40 y. = 495 l. to Nisan of 4067 A.M. (beginning with the new moon of March 12th, 69 A.D.) as the 7th month of the I. year of Cycle 215.

THEREFORE:

The Cycles, and the years upon them now to come under consideration are as follows:

THE YEARS AND CYCLES FROM THE CRUCIFIXION TO THE DESTRUCTION OF THE CITY.

Year of Cycle.	Nature of Year	212th	213th	214th	215th	Remarks
I.	Ordinary		4029	4048	4067*	* We only show
II.	Ordinary		4030	4049		these years be-
III.	Intercalary		4031	4050	☝ The city fell	cause they are
IV.	Ordinary		4032	4051		the ones under
V.	Ordinary		4033	4052		special consider-
VI.	Intercalary		4034	4053		ation. The place
VII.	Ordinary		4035	4054		and Cycle of any
VIII.	Intercalary		4036	4055		other year can be
IX.	Ordinary		4037	4056		found by merely
X.	Ordinary	The Crucifixion occurred. ☟	4038	4057		dividing it by 19.
XI.	Intercalary		4039	4058		Thus, 1895-6 A.D.
XII.	Ordinary		4040	4059		is 5894 A.M. 5894
XIII.	Ordinary		4041	4060		÷19=310 with 4
XIV.	Intercalary		4042	4061		as remainder.
XV.	Ordinary		4043	4062		We live in the IV.
XVI.	Ordinary		4044	4063		year of the 311th
XVII.	Intercalary		4045	4064		Cycle of A.M.
XVIII.	Ordinary	4027*	4046	4065		years, reckoned
XIX.	Intercalary	4028	4047	4066		from creation.*

*For the whole of this current 311th Cycle, see Appendix, page 383

From the foregoing it will be seen that the intercalary or embolismic years are the 3d, 6th, 8th, 11th, 14th, 17th and 19th, following the current (and probably *inherited*) Jewish method, rather than that of Meton himself, who made every third year intercalary, and ended his cycle with another intercalary year, *i.e.*, his 18th and 19th years were both intercalary. By the Jewish method the Solar and Lunar years are better equalized, while by Professor Dimbleby's cycle, which has but 15 years, 5 of which are intercalary, the count is very readily lost unless the years themselves are always rigidly held to the Harmonized Scale of Time, and re-located by mean soli-lunar time, or the eclipses, as *we* have done heretofore in all important cases.

PRECAUTIONS.

For instance in using Professor Dimbleby's cycle between the 1st of Nisan 4027 A.M., and the 1st of Nisan 4067 A.M., great care has to be taken, as but 493 lunations appear upon its surface. The missing 2 (since we have shown that there are exactly 495) fail even in *his* over-long intercalary months, for his system covers only 14597 days between the above dates, instead of the 14617 days as required by the Julian Scale and mean lunar time; hence the 20 lacking days have to be allowed for.

It is on account of these awkward discrepancies, which require constant watchfulness, that we now definitely abandon the method. Thus it is quite erroneous as a system, and cannot be handled by any one who is unfamiliar with the law of its constant lunar "slip," and solar fluctuation.

But there is no such lunar slip, or solar fluctuation in the cycle we have now at last discovered and explained above, and which (as it fits All Past Time, dividing the A.M. years into *natural* XIX.-year periods, and loses neither the days of the week, the new moons, nor the solar count,* and moreover agrees minutely with history as we shall now see) we are satisfied we shall be able to show must have been the real foundation of the Mosaic System, any former conceptions in our task of approximating to the truth, to the contrary notwithstanding.

TO FIND THE "MOLAD."

In order to show how the instant of New Moon or the "Molad" may be *traced* through the days of the *week* for a natural (12-lunation) Lunar-year, we submit the following scheme wherein the full weeks are cast out, *i. e.*, all multiples of 7 over 1 multiple thereof. This is in order to simplify the figuring.

It has already been shown that a mean absolute lunation is 29 d. 12 h. 44 m. 2 s. 50 t. 26 f., etc.: by adding this to the date of a known conjunction, of which there two to five in every solar year (determined by the solar eclipses themselves) the day and time of the following lunation is obtained.

Dividing a lunation by 7, we have, $4 \times 7 = 28$, and a remainder of 1 d. 12 h. 44 m. 2 s. 50 t. 26 f., etc., which carries us along from new moon to new moon, by constant additions. We take the Nisan new moon

* Save as to the small *secular* variation which adheres to every application of the cycle of 235 lunations to that of 19 mean solar years, see page 42.

of 29 A.D. as the *origin* of our new and perfect system; for He who suffered thereat is the Beginning of all things, and as we have measured *back* to him, in Study Number Fifteen (pages 18–43; 358–366), we are now able, please God, to re-measure both ways, and so obtain the accurate function of time over the whole compass from Adam to our own period.

MONTH BY MONTH.

For a lunation we have	29 d. 12 h. 44 m. 2 s. 50 t. 26 f.
Cast out 4 × 7 =	28 d.
and we have	1 d. 12 h. 44 m. 2 s. 50 t. 26 f.

Reckoning now from the Nisan New Moon of Crucifixion year we have:

Year	Month	Days	h	m	s	t	f	Days of New Moon.
4027	Nisan	6	9	7	12	±	±*	F.-S.
Add		1	12	44	2	50	26	
	Zif	7	21	51	14	50	26±	Sab.-S.
Add		1	12	44	2	50	26	
	Sivan	2	10	35	17	40	52	M.-T.
Add		1	12	44	2	50	26	
	Tamuz	3	23	19	20	31	18	W.-Th.
Add		1	12	44	2	50	26	
	Ab	5	12	3	23	21	44	Th.-F.
Add		1	12	44	2	50	26	
	Elul	7	0	47	26	12	10	Sab.-S.
Add		1	12	44	2	50	26	
4028	Tishri	1	13	31	29	2	36	S.-M. Kept on Monday
Add		1	12	44	2	50	26	
	Bul	3	2	15	31	53	2	T.-W.
Add		1	12	44	2	50	26	

* *Vide* Calculations in Study No. Fifteen, pages 22–43.

	Sivan	4	14	59	34	43	28	W.-Th.
Add		1	12	44	2	50	26	
	Tamuz	6	3	43	37	33	54	F.-Sab.
Add		1	12	44	2	50	26	
	Ab	7	16	27	40	24	20	Sab.-S.
Add		1	12	44	2	50	26	
	Elul	2	5	11	43	14	46	M.-T.
Add		1	12	44	2	50	26	
	Nisan	3	17	55	46	5	12	T.-W.

Astronomic New Moon of Nisan 30 A.D. fell on Tuesday, Feb. 21, 30 A.D., O. S.

FOR A PERIOD.

By the same rule the molad, or conjunction of any *period*, may be found. Thus, for a year of 12 lunations, being 354 d. 8 h. 48 m. 34 s. 5 t. 12 f. After dividing by 7 we have the remainder, 4 d. 8 h. 48 m. 34 s. 5 t. 12 f.

	d.	h.	m.	s.	t.	f.	
4027 A.M. Nisan as above	6	9	7	12	±	±	
Add	4	8	48	34	5	12	
4028 A.M. Nisan as before,	3	17	55	46	5	12	T.-W.

FOR AN EMBOLISMIC YEAR.

The length being 383 d. 21 h. 32 m. 36 s. 55 t. 38 f., if divided by 7 the remainder is 5 d. 21 h. 32 m. 36 s. 55 t. 38 f.

Hence to apply it, as an example, take:

4064 A.M.=65-66 A.D.	5d.=Th'day, Aug. 22, 65 O.S.=668527d.						
Add	5	21	32	36	55	38	
	3	21	32	36	55	38	T.-W.=668144d.

That is Tuesday, Sept. 9th, 66 A.D., O. S., is the

668144 d. sought, *vide* 4065 A.M., it being year XVIII. of the 214th Cycle.

FOR A CYCLE.

Furthermore, for a Cycle (the measure thereof being 6939 d. 16 h. 31 m. 7 s. 31 t. 51.8$\bar{3}$ f.), dividing by 7 the remainder is 2 d. 16 h. 31 m. 7 s. 31 t. 51.83 f.

For example:

	d	h	m	s	t	f
4029 A.M. the 1st year of the 213th Cycle is: S.-M.	1	2	44	20	12	24
Add	2	16	31	7	31	51.83
4048 A.M. 1st y. of 214th Cycle, T.-W.	3	19	15	27	44	15.83

or T.-W. Sept. 16–17th, of 49 A.D., O. S., *q. v.*

THE MOLAD TRACED YEAR BY YEAR.

We can also trace the molad across the XIX.-year cycle, year by year, just as we followed its course across the twelve lunations of a Lunar year (page 40) as follows:

	d	h	m	s	t ±
The Solar year consists of	365	5	48	50	53.08333
Twelve Lunations "	354	8	48	34	5.20154
The difference "	10	21	0	16	47.88179

	d	h	m	s	t	
I. Ord. ends	10	21	0	16	47.88179	ahead of Solar on 1st.
Add	10	21	0	16	47.88179	
II. Ord.	21	18	0	33	35.76358	" 2d.
Add	10	21	0	16	47.88179	
Would be 3d	32	15	0	50	23.64537	but an
extra l =	29	12	44	2	50.43346	reduces
III. Emb. to	3	2	16	47	33.21191	ahead of Solar on 3d.
Add	10	21	0	16	47.88179	

IV. Ord.	13	23	17	4	21.09370	ahead of Solar on 4th.
Add	10	21	0	16	47.88179	
V. Ord.	24	20	17	21	8.97549	" 5th.
Add	10	21	0	16	47.88179	
Would be 6th	35	17	17	37	56.85728	but an
extra 1 =	29	12	44	2	50.43346	reduces
VI. Emb. to	6	4	33	35	6.42382	ahead of Solar on 6th.
Add	10	21	0	16	47.88179	
VII. Ord.	17	1	33	51	54.30561	" 7th.
Add	10	21	0	16	47.88179	
Would be 8th	27	22	34	8	42.18740	but deduct this
from 1 1 =	29	12	44	2	50.43346	leaves
VIII. Emb.	1	14	9	54	8.24606	*behind.* Deduct it
from	10	21	0	16	47.88179	
IX. Ord.	9	6	50	22	39.63573	ahead of Solar 9th.
Add	10	21	0	16	47.88179	
X. Ord.	20	3	50	39	27.51752	" 10th.
Add	10	21	0	16	47.88179	
Would be 11th	31	0	50	56	15.39931	but by
deducting	29	12	44	2	50.43346	we have.
XI. Emb.	1	12	6	53	24.96585	ahead of Solar 11th.
Add	10	21	0	16	47.88179	
XII. Ord.	12	9	7	10	12.84764	" 12th.
Add	10	21	0	16	47.88179	
XIII. Ord.	23	6	7	27	.72943	" 13th.
Add	10	21	0	16	47.88179	
Would be 13,	34	3	7	43	48.61122	but deduct
one 1 =	29	12	44	2	50.43346	to obtain
XIV. Emb. =	4	14	23	40	58.17776	ahead of Solar 14th.
Add	10	21	0	16	47.88179	

XV. Ord.	15	11	23	57	46.05955	ahead of Solar	15th.
Add	10	21	0	16	47.88179		
XVI. Ord.	26	8	24	14	33.94134	"	16th.
Add	10	21	0	16	47.88179		
Would be 17	37	5	24	31	21.72313	but	
Deduct	29	12	44	2	50.43346		
XVII. Emb.	7	16	40	28	31.38967	ahead in	17th.
Add	10	21	0	16	47.88179		
XVIII. Ord.	18	13	40	45	19.27146	"	18th
Add	10	21	0	16	47.88179		
Would be 19	29	10	41	2	7.15325	but the extra	
Lunations	29	12	44	2	50.43346	equalizes the	
XIX. Emb. all but		2	3	0	43.28021+		

which is the *surplus* by which the "molad" *progresses* down the ages. It is just as important to keep this function (2 h. 3 m., etc.) strictly in hand as it is to keep track of the extra days on the Julian Scale.

Julius Cæsar, by taking the Solar Year at exactly 365.25 days obtained a very "beautiful" calendar, but it lost twelve days in sixteen centuries, *just because it was not accurate.* So the modern Jews, who erroneously regard 235 lunations as exactly equal to 19 Solar years, and each equal to 6939 d. 16 h. 33 m. $3\frac{19}{57}$ s., ignore the 2 h. 3 m., etc., by which, in every cycle, it progresses on beyond the solar point of origin, and, since 363 A.D. (or in $80\frac{13}{19}$ cycles) has actually gained a whole week * for which their modulus does not account.

By their own admissions the "differences between

* 7 d. 0 h. 50.85 s. on *their* scale.

the Hebrew (*Mod. Jewish*) and present (*Gregorian*) calendar," in but 400 years, is

	d.	h.	m.	s.
"400 years according to Rab Adar each being 365 d. 5 h. 55 m. $25\frac{25}{57}$ s.	146098	17	29	$35\frac{25}{57}$
400 years according to the Gregorian system 303 of 365d. and 97 of 366 days.	146097			

"Difference in four centuries about $1\frac{3}{4}$ days, or exactly, for the year 2000," 1 d. 17 h. 29 m. $35\frac{25}{57}$ s., which is an excessive loss for so short a period. The loss, however, is only in *solar* time, since they go by the actual moon, whereas a cycle that does *not* ignore the secular variation loses neither the week-day, the moon, nor the solar place.

THE UTILITY OF THE SECULAR VARIATION.

If the Solar year had been disregarded in the Hebrew calendar, and twelve lunar months had been continuously accepted for a year without further regulation, then as in the case of the Nabonassan year, but more than 146 times as quickly, *i. e.* in less than ten years, Passover would fall in the beginning of Winter, and Tabernacles in mid-Summer.

It was in order to prevent this that the additional lunation called "The Revolution of the Year" was inserted into certain years, the number of such insertions in a given period of years being determined from the least natural common multiple of the Solar year and the Lunar month. That is it was found out that 19 mean Solar years and 235 mean lunations were practically equal to each other, and that if a 19-year Lunar cycle should be made to consist of

12 × 12 + 7 × 13 lunations it would run out about even, in Solar time.

The fact is such a cycle would never lose the moon, and would require some 228 years to work across a single Solar day. This latter, or "secular variation" as above stated, the modern Jews entirely ignore, for they regard 235 lunations as exactly equivalent to 19 Solar years. But no scientific chronologist can afford to ignore the 2 h. 3 m. 0 s. 43 t. + difference between the measures, for thus, by virtue of keeping *track* of this surplus, TIME is held in hand.

THE MOLAD TRACED TO 1896, A.D.

To illustrate this let us trace the secular variation from the Nisan of the crucifixion down to this current year, 1896 A.D., which is 5894 A.M., or a IV. year on the 311th cycle (310 × 19 + 4).

As 4027 A.M. was an XVIII. year, 4028 A.M. was a XIX., and closed the 212th cycle (212 × 19 = 4028). Of the next, or 213th cycle, 4032 A.M. was the IV. year (4029–30–31–32) and its Nisan new moon fell on March 9th, 34 A.D., O.S., which was March 7th (11th hour after Jerusalem sunset), 34 A.D., N.S. (N.S. in those days being 2 days later than O.S., 1h. 20m. 12s.).

Now if 235 lunations were exactly equal to 19 mean Solar years, that is if the lunar cycle was absolutely exact, then the moon would return to her Nisan conjunction on March 7th N.S., every IV. year of the cycle.

But, by virtue of the secular variation of 2 h. 3 m. 0 s. 43.28 t. per cycle, whereby the 235 lunations are *longer* than 19 mean Solar years, the molad, or point

of conjunction, *advances* on the Julian calendar as many times 2 h. 3 m., etc., as there are cycles under consideration.

For instance, from 4032 A.M., which was a year IV., to Nisan of 1896 A.D., N.S., or of 5894 A.M., which is also a year IV., are exactly 98 cycles, hence the molad must have moved down the Gregorian calendar 98 × (2 h. 3 m. 0 s. 43.28 t.) = 8 d. 8 h. 55 m. 10 s. 41.44t. (say 201 hours).

Adding this to the date of the Nisan new moon of 4032 A.M., March 7th (10 h. 36 m. Jerusalem sunset reckoning) 34 A.D., N.S., as above, we obtain March 14th, 19 h. 21 m. after sunset at Jerusalem for the Nisan molad of this current year, or deducting 6 h. to change the reckoning to our common, civil, or midnight reckoning, and also 7 h. 29 m. to bring it to meridian 75° west of Greenwich we find the date of the Nisan new moon of this (1896 A.D., N.S.) year to be March 14th 5 h. 52 m. A.M., which may be verified on any current almanac.

In other words whatsoever lunar phase fell on March 7th, N.S., in 34 A.D. falls 201 hours later in 1896 A.D., or on March 14th as the new moon of Nisan does, all of which goes to establish the perfect accuracy of the cycle and method under consideration. And it is therefore evident that all the lunations on the 311th XIX.-year Soli-lunar cycle, in which *we* now live, 5890 to 5909 A.M. (1892–3 to 1910–11 A.D.) are similarly advanced 8 d. 8 h. 55 m. 10 s. 51 t. beyond what they were in the 213th cycle, by virtue of which fact we can reconstruct *that* cycle,

for by deducting 8 d. 8 h., etc., from the dates on our current cycle we obtain those of the former one, 98 cycles ago, date for date, and phase for phase.*

KINDS OF YEARS.

The modern Jewish rule for finding whether a Lunar year is perfect (355 or 385), imperfect (353 or 383), or common (354 or 384), is as follows: Seek the day of the week on which New-Year happens, of the year required, as also of the following year, if the intervening days are:

2 in ordinary, or 4 in embolismic, it is imperfect,
3 in ordinary, or 5 in embolismic, it is common,
4 in ordinary, or 6 in embolismic, it is perfect.

For instance, Was the year 4064 perfect, imperfect or common?

The conjunction is	5	+			Thursday, August 22, 65 A.D.
Add	4	8	48	34	=(Difference for one year).
Molad for next=	2	8	48	34	Tuesday, Sept. 9, 66 A.D.

Between Thursday and Tuesday as New-Year's days, Friday, Sabbath, Sunday, and Monday intervene, *i. e.*, 4 days. Hence it was imperfect, 383 days.

GENERALLY.

To establish the place of "the molad" in any year whatsoever, all we have to do is to determine the exact place of the solar eclipses of that year and the Hebrew place of that particular lunation on the calendar. For this purpose we now record the accepted list of all possible solar and lunar eclipses on astronomic, or mean solar time between those of 1 A.D. and

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* See Appendix, page 383 for the calendar new moons of the current or 311th XIX.-year cycle.

those of 76 A.D. (which is a complete Calippic, or four Metonic cycles, and includes the block of years, 29–69 A.D., we intend specifically to analyze). Merely noting that, in order to drive the matter home, any specific eclipse should be subjected to a further and special calculation, so as to determine its exact astronomic instant. In this list we only record the month and the day thereof as taken from Stokvis. The Denominator shows the month, and the Numerator the day of the month in general astronomic terms.

ECLIPSES.

A.D.	SUN					MOON	
1	$\frac{10}{6}$	$\frac{3}{12}$				$\frac{24}{6}$	
2	$\frac{30}{5}$	$\frac{23}{11}$				$\frac{15}{5}$	$\frac{8}{11}$
3	$\frac{19}{5}$	$\frac{14}{10}$	$\frac{12}{11}$			$\frac{4}{5}$	$\frac{28}{10}$
4	$\frac{8}{4}$	$\frac{2}{10}$				$\frac{23}{4}$	$\frac{16}{10}$
5	$\frac{28}{3}$	$\frac{22}{9}$				——	
6	$\frac{18}{3}$	$\frac{11}{9}$				$\frac{3}{3}$	$\frac{27}{8}$
7	$\frac{6}{2}$	$\frac{7}{3}$	$\frac{1}{8}$	$\frac{31}{8}$		$\frac{20}{2}$	$\frac{17}{8}$
8	$\frac{26}{1}$	$\frac{21}{7}$				$\frac{9}{2}$	$\frac{5}{8}$
9	$\frac{15}{1}$	$\frac{10}{7}$				$\frac{20}{12}$	
10	$\frac{4}{1}$	$\frac{30}{6}$	$\frac{24}{11}$	$\frac{24}{12}$		$\frac{15}{6}$	$\frac{10}{12}$
11	$\frac{21}{5}$	$\frac{14}{11}$				$\frac{4}{6}$	$\frac{29}{11}$
12	$\frac{9}{5}$	$\frac{2}{11}$				——	
13	$\frac{28}{4}$	$\frac{23}{10}$				$\frac{14}{4}$	$\frac{7}{10}$
14	$\frac{19}{3}$	$\frac{18}{4}$	$\frac{13}{9}$	$\frac{12}{10}$		$\frac{4}{4}$	$\frac{27}{9}$
15	$\frac{9}{3}$	$\frac{2}{9}$				$\frac{24}{3}$	$\frac{16}{9}$
16	$\frac{26}{2}$	$\frac{21}{8}$				——	
17	$\frac{15}{2}$	$\frac{10}{8}$				$\frac{30}{1}$	$\frac{27}{7}$
18	$\frac{6}{1}$	$\frac{4}{2}$	$\frac{1}{7}$	$\frac{31}{7}$	$\frac{25}{12}$	$\frac{20}{1}$	$\frac{16}{7}$
19	$\frac{21}{6}$	$\frac{15}{12}$				$\frac{9}{1}$	$\frac{5}{7}$
20	$\frac{10}{6}$	$\frac{3}{12}$				$\frac{19}{11}$	
21	$\frac{30}{5}$	$\frac{24}{10}$	$\frac{23}{11}$			$\frac{15}{5}$	$\frac{8}{11}$
22	$\frac{19}{4}$	$\frac{14}{10}$				$\frac{4}{5}$	$\frac{28}{10}$
23	$\frac{8}{4}$	$\frac{3}{10}$				——	
24	$\frac{28}{3}$	$\frac{21}{9}$				$\frac{14}{3}$	$\frac{6}{9}$

A.D.	SUN				MOON		
25	$\frac{16}{2}$	$\frac{18}{3}$	$\frac{12}{8}$	$\frac{10}{9}$	$\frac{3}{3}$	$\frac{27}{8}$	
26	$\frac{6}{2}$	$\frac{1}{8}$			$\frac{20}{2}$	$\frac{16}{8}$	
27	$\frac{26}{1}$	$\frac{22}{7}$			$\frac{31}{12}$		
28	$\frac{15}{1}$	$\frac{10}{7}$	$\frac{4}{12}$		$\frac{25}{6}$	$\frac{20}{12}$	
29	$\frac{3}{1}$	$\frac{31}{5}$	$\frac{24}{11}$		$\frac{14}{6}$	$\frac{9}{12}$	
30	$\frac{21}{5}$	$\frac{14}{11}$			$\frac{4}{6}$		
31	$\frac{10}{5}$	$\frac{3}{11}$			$\frac{25}{4}$	$\frac{19}{10}$	
32	$\frac{29}{3}$	$\frac{28}{4}$	$\frac{23}{9}$	$\frac{23}{10}$	$\frac{14}{4}$	$\frac{7}{10}$	
33	$\frac{19}{3}$	$\frac{12}{9}$			$\frac{3}{4}$	$\frac{27}{9}$	
34	$\frac{9}{3}$	$\frac{1}{9}$			—		
35	$\frac{26}{2}$	$\frac{21}{8}$			$\frac{11}{2}$	$\frac{7}{8}$	
36	$\frac{17}{1}$	$\frac{16}{2}$	$\frac{12}{7}$	$\frac{10}{8}$	$\frac{31}{1}$	$\frac{26}{7}$	
37	$\frac{5}{1}$	$\frac{1}{7}$	$\frac{25}{12}$		$\frac{20}{1}$	$\frac{15}{7}$	
38	$\frac{21}{6}$	$\frac{14}{12}$			$\frac{30}{11}$		
39	$\frac{10}{6}$	$\frac{4}{11}$	$\frac{4}{12}$		$\frac{26}{5}$	$\frac{19}{11}$	
40	$\frac{29}{4}$	$\frac{24}{10}$			$\frac{15}{5}$	$\frac{7}{11}$	
41	$\frac{19}{4}$	$\frac{13}{10}$			—		
42	$\frac{8}{4}$	$\frac{2}{10}$			$\frac{25}{3}$	$\frac{18}{9}$	
43	$\frac{28}{2}$	$\frac{29}{3}$	$\frac{23}{8}$	$\frac{21}{9}$	$\frac{14}{3}$	$\frac{7}{9}$	
44	$\frac{17}{2}$	$\frac{11}{8}$			$\frac{2}{3}$	$\frac{27}{8}$	
45	$\frac{5}{2}$	$\frac{1}{8}$			—		
46	$\frac{25}{1}$	$\frac{22}{7}$	$\frac{16}{12}$		$\frac{11}{1}$	$\frac{6}{7}$	$\frac{31}{12}$
47	$\frac{14}{1}$	$\frac{12}{6}$	$\frac{11}{7}$	$\frac{5}{12}$	$\frac{26}{6}$	$\frac{21}{12}$	
48	$\frac{31}{5}$	$\frac{24}{11}$			$\frac{14}{6}$		
49	$\frac{20}{5}$	$\frac{14}{11}$			$\frac{6}{5}$	$\frac{29}{10}$	
50	$\frac{10}{4}$	$\frac{9}{5}$	$\frac{4}{10}$	$\frac{3}{11}$	$\frac{25}{4}$	$\frac{18}{10}$	
51	$\frac{30}{3}$	$\frac{23}{9}$			$\frac{14}{4}$	$\frac{8}{10}$	
52	$\frac{19}{3}$	$\frac{11}{9}$			—		
53	$\frac{9}{3}$	$\frac{1}{9}$			$\frac{21}{2}$	$\frac{18}{8}$	
54	$\frac{27}{1}$	$\frac{26}{2}$	$\frac{23}{7}$	$\frac{21}{8}$	$\frac{11}{2}$	$\frac{7}{8}$	
55	$\frac{16}{1}$	$\frac{13}{7}$			$\frac{31}{1}$	$\frac{27}{7}$	
56	$\frac{5}{1}$	$\frac{1}{7}$	$\frac{25}{12}$		$\frac{10}{12}$		
57	$\frac{20}{6}$	$\frac{15}{11}$	$\frac{14}{12}$		$\frac{5}{6}$	$\frac{29}{11}$	
58	$\frac{11}{5}$	$\frac{4}{11}$			$\frac{26}{5}$	$\frac{18}{11}$	
59	$\frac{30}{4}$	$\frac{25}{10}$			—		
60	$\frac{19}{4}$	$\frac{18}{10}$			$\frac{4}{4}$	$\frac{28}{9}$	
61	$\frac{10}{3}$	$\frac{8}{4}$	$\frac{2}{10}$		$\frac{24}{3}$	$\frac{18}{9}$	

A.D.	SUN					MOON		
62	$\frac{27}{2}$	$\frac{23}{8}$				$\frac{13}{3}$	$\frac{7}{9}$	
63	$\frac{17}{2}$	$\frac{12}{8}$				———		
64	$\frac{6}{2}$	$\frac{1}{8}$	$\frac{26}{12}$			$\frac{22}{1}$	$\frac{17}{7}$	
65	$\frac{25}{1}$	$\frac{22}{6}$	$\frac{21}{7}$	$(\frac{22}{7})$	$\frac{16}{12}$	$\frac{11}{1}$	$\frac{6}{7}$	$\frac{31}{12}$
66	$\frac{11}{6}$	$\frac{5}{12}$				$\frac{26}{6}$		
67	$\frac{31}{5}$	$\frac{25}{11}$				$\frac{17}{5}$	$\frac{9}{11}$	
68	$\frac{19}{5}$	$(\frac{20}{5})$	$\frac{13}{11}$			$\frac{5}{5}$	$\frac{29}{10}$	
69	$\frac{10}{4}$	$\frac{4}{10}$				$\frac{24}{4}$	$\frac{18}{10}$	
70	$\frac{10}{3}$	$\frac{23}{9}$				———		
71	$\frac{20}{3}$	$\frac{12}{9}$				$\frac{4}{3}$	$\frac{29}{8}$	
72	$\frac{7}{2}$	$\frac{8}{3}$	$\frac{2}{8}$	$\frac{1}{9}$		$\frac{22}{2}$	$\frac{17}{8}$	
73	$\frac{26}{1}$	$\frac{23}{7}$				$\frac{11}{2}$	$\frac{6}{8}$	
74	$\frac{16}{1}$	$\frac{12}{7}$				$\frac{22}{12}$		
75	$\frac{5}{1}$	$\frac{2}{7}$	$\frac{26}{11}$	$\frac{26}{12}$		$\frac{17}{6}$	$\frac{11}{12}$	
76	$\frac{21}{5}$	$\frac{15}{11}$				$\frac{5}{6}$	$\frac{29}{11}$	

THE CONFIRMATION OF HISTORY.

We have now shown that the A.M. scale enumerates the *years* of all past time accurately, that the XIX.-year soli-lunar cycle measures the A.M. years from their origin to the Crucifixion; that from thence it spans the 495 lunations from Nisan 29 A.D., to Nisan 69 A.D., without the necessity of any readjustment: and it could as easily be shown that it spans the 500 lunations that run from the same point to the following month of Elul which witnessed the fall of the city: in fact we have shown that it spans all the lunations down to our own day.

Along such a system, therefore, we may come accurately down to our own day, keeping always to the actual new moons for the beginning of the lunar month, the eclipses being our constant guide posts, and final tests of accuracy, while the perfectly accurate agreement of the cycle thus emplaced to all the dates, cross references, and chronological elements

set forth in the itemized record of the 40 years in particular question, and soon to be examined, will as certainly convince the minds of our fellow students as it has our own, that our labors have at last been crowned with complete success to the literal *Confirmation of History*, the which consummates the hope we had, when a year ago (without any idea then of employing any cycle but one based upon a careful correction of Professor Dimbleby's) we gave the present Study its now significant name.

FURTHER EXPLANATION.

The Hebrew year is soli-lunar, for, although the months are lunar (its calculations being founded on the lunar XIX.-year cycle), in its every 19th mean solar year it comes to the same date in the solar year—barring a small secular variation created by the fact that 235 lunations are slightly in excess of 19 solar years, and by virtue of which the *molad*, or point of conjunction advances 1 day in 11.70 cycles or about 222.3 years.

The cycle contains 235 lunations, which are divided into 12 years of 12 lunations each, and 7 years (termed intercalary or embolismic) of 13 lunations each.

235 lunations	@ $29.53058843238\bar{1}$	=6939.688281609+
19 mean solar years	@ 365.24225561034+	=6939.602856593+
The difference per cycle		= .085425016 ds.

The year is of three kinds, common, perfect and imperfect.

The common year has 354 days, when Heshvan or Bul has 29 and Chisleu has 30 days.

The perfect year has 355 days when Bul has 30 and Chisleu has 30 days.

The imperfect year has 353 days when Bul and Chisleu have only 29 days.

The embolismic or intercalary year is formed by the introduction of an intercalary month, immediately after Elul, or at the ancient "Revolution of the Year," and which is called Ve-Adar by the modern Jews who cause it to follow Adar. We return it to the ancient place, for besides numerous Old Testament references which show that the ancient place of "the Revolution of the Year" was at Autumnal Equinox (it being a civil function) the analysis of the 500 lunations from Nisan 1st, 29 A.D., to Elul 1st, 69 A.D., taken in connection with numerous references in the New Testament and Josephus, which are all to be passed in review in this Study, leave us no choice as to the emplacement.

TALMUDIC DISAGREEMENT.

The custom of the modern Jews goes for naught in these premises, for while they preserve the same general form of the year their whole animus has been to *work away* from the verification and vindication of the very points, as to the fulfillment of Old Testament prophecy in New Testament History, which we as Christians quite as naturally *work towards*.*

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* Rab Hillel established the cycle and calendar about twenty-eight years after the Council of Nice, and established it on similarly arbitrary principles, to wit: "that Passover may be kept at its proper season, which is the full moon of the vernal equinox, or after the sun has entered Aries; it is indifferent at what period of it, the full moon happens, *but it must be kept while the sun is in that sign*." Neither Jew nor Christian can produce a solitary Scriptural requirement to justify their equally arbitrary Nicene =Easter, and Hilel=Passover enactments.

According to a rule similar to that for the shorter years, there are three kinds of embolismic years, to wit, one of 383, 384, or 385 days respectively.

"THE REVOLUTION OF THE YEAR."

That a time was fixed for the observation of *Abib*, or Nisan, and its ceremonies is manifest from Numbers ix. 2, the which required that the seventh civil month, reckoned from Autumn, should become the first Sacred month. Hence, manifestly, the proper emplacement of all the months fundamentally depends upon the Exodus location of Tishri, and not of Nisan, for the latter is always the seventh month from the former, and as "the Revolution of the year" could never have been at any other place than just previous to Tishri, and Autumn, *up to the Exodus*, so the *Nisan new moon* can never be correctly put at more than exactly six lunations after Tishri 1st, as it was at the Exodus. For 2513 A.M.$\div$19=132+5, that year was therefore a common year for it was V. on the natural cycle of the Lesser Light.

We consider the foregoing argument to be chronologically impregnable, and the very cycles of the Heavens afford a further and equally conclusive demonstration of the impregnability of our position, *i. e.*, the astronomical arrangement of the ecliptic, itself, to the equator, fixes the normal *beginning* of the soli-lunar year and cycle beyond all controversy. We refer to a purely chronological measure which cannot be disputed. Nevertheless, while it has always been recognized as a fact in the arrangement of the seasons, it has never before been detected as a probable

determinant of the original "molad" of the primeval calendar so far as we now know. Let us illustrate the matter by citing from an almanac of 1896 A.D.

THE BEGINNING OF THE SEASONS.

Winter Solstice,	1895, beginning of Winter,	Dec.	21, 8 p.m.
Vernal Equinox,	1896, beginning of Spring,	Mar.	19, 9 p.m.
Summer Solstice,	1896, beginning of Summer,	June	20, 5 p.m.
Autumnal Equinox,	1896, beginning of Autumn,	Sept.	22, 8 a.m.
Winter Solstice,	1896, beginning of Winter,	Dec.	21, 2 a.m.

DURATION OF THE SEASONS.

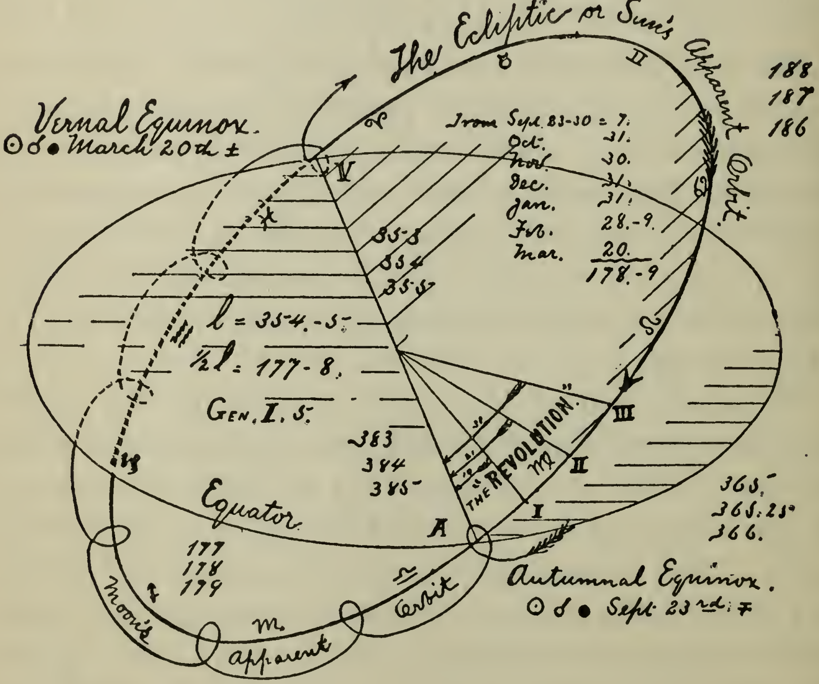
	d.	h.		d.	h.
Sun in Winter signs,	*89*	*1*	Tropical Year,	365	6
Sun in Spring signs,	92	20	Sun North of Equator,	186	11
Sun in Summer signs,	93	51	*Sun South of Equator*,	*178*	*19*
Sun in Autumn signs,	*89*	*18*	Difference,	7	16

The chronological element to which we wish now to call particular attention is that the sun is south of the equator for a much shorter period than he is on the north (the year—1896—taken for an example is an abnormal one) the mean average is, south about 177–8 days or exactly *half* a normal lunar year! September 23d to March 19th+ (*i. e.*, 99+78+=177+) $177\frac{1}{4} \times 2 = 354.5$ d.

The testimony of Macrobius is clear to the effect that the Egyptians followed the more ancient programme (laid out in Gen. i. 5) in their conception of the origin of both the diurnal and annular measures. The hieroglyph for the "morning" of their day showed the sun at its rise as a young man, and at its setting as an old man. So by the testimony of the same ancient writer the sun was an *infant* at Winter Solstice, a *youth* at Vernal Equinox, a *bearded man*

at Summer Solstice, and an *old man* at the Autumnal Equinox. They also had a Thoth-Solar, as well as a Thoth-Lunar, and thus their *working* calendar must have been soli-lunar, and to keep it accurate to the full it must have been embolismic at its termination rather than its centre.

Thus the normal passage of the sun and moon from "the molad" of Libra to that of Aries is 6 lunar months=6 lunations! so near as may be, for so it was of old when the *Sacred* year was established (Exod. xii. 2) and so it must be kept, as the following diagram shows:



THE REVOLUTION OF THE YEAR.

Now the most ancient year (lunar as well as solar) is known to have been Autumnal in its origin. Volumes of testimony could be adduced in recognition of this fact, and by the peculiar adjustment of the ecliptic to the equator, and the passage of the sun through it, the Vernal Equinox occurs normally just half a lunar year after the Autumnal Equinox *i. e.*, 6 l., after the point where the soli-lunar year begins. This is one of the most beautiful *chronological* adjustments to be found in the Heavens, and its UTILITY drops entirely out of sight if the Lunar year is adjusted to, and forcibly measured from, any other point than the Autumnal equinox! (*Vide* Haliburton, Proctor, Smyth, *et al.*).

INTERCALATION, *I. E.*, EXTRA LUNATIONS.

When the two bodies start together at Libra, the difference between the lunar and solar years increases from year to year until, on the third year, the moon has scored off 3 of *her lunar-year units.* This is more than a lunation before the sun will have recovered *his* scoring place. It is right here, therefore, that the first extra lunation of the normal Soli-Lunar cycle *belongs*, for, by virtue of it, the twain are readjusted. This, therefore, is the *natural* place of "the Revolution of the year," and must have been the ancient place; nor can the Jews produce a vestige of testimony against our position (Talmudical or otherwise) or that their present place for Ve-Adar is earlier than the third century A.D.!

The fact is they *lost* their count, and original system, when Titus destroyed their city and archives,

and, when their entire system of current calendric chronology was invented and introduced not until some 284 years later, they patched up the torn fragments of the ancient and royal garment of time *with new cloth!* (Matt. ix. 16; Mark ii. 21; Luke v. 36).

JEWISH TESTIMONY.

We are right in this, as their own best men admit, and quote in support, from the standard work on the calendar by Abraham de Sola and Jacques J. Lyons, as follows: "Such was the system observed during the Israelites' stay in Canaan, there they could readily learn the decisions of the Sanhedrim.* But when the Holy City and Temple were taken from them, as a just return for their multiplied transgressions, and they themselves dispersed in every quarter of the world, it became necessary, in order to secure the uniform observance of their sacred days at their proper season, that a determinate system, founded upon correct scientific principles should be generally adopted by Israelites wheresoever they were: *and this was done.*

"We are told that to attain this end, and at the same time, for the purpose of equalizing the lunar and solar periods, they first made use of a cycle of 84 years, which was adopted from them by the primitive Christians for the appointment of their Easter for several centuries, but which was found faulty: whereupon both Jews and Christians, at the same time, adopted Meton's celebrated cycle of 19 years, at the period of the Council of Nice (325–353 A.D.).

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* Whose age by-the-way, only dates from Ezra, and not at all from Moses, Abraham, Noah, Enoch or Adam!—C. A. L. T.

"And, in fact, it would appear that this cycle was [originally] borrowed by Meton and Euctemon, who 'published their calculations to the Greeks assembled at the Olympic games,' from the ancient Jewish tables some 430 years before the Christian era, and 755 before the council of Nice. The Mishna compiled about the year 140 of the Christian era, refers, in numerous passages to the intercalary year; and there further appears in its pages numerous indications of the existence of the general principles of a calendric system though there be no direct statement or exposition thereof prior to the public teachings of these great and learned men to whom the introduction of the present Jewish calendar system has been referred."

But let us resume our exposition of the correct system:

As an analytical Chronologist, therefore, seeking the fundamental "term" by which the Passover month is necessarily related to Tishri as at the Exodus, we maintain that an extra month (intercalary) could never, in ancient days, have ever come between them, but that such extra lunation must have retained its original place at "the Revolution of the Year" which fell at Autumn according to the overwhelming evidence of all antiquity.

LUNAR *versus* SOLAR.

That however the Hebrew months have always been *lunar* is shown by I. Kings vi. 38, "and in the eleventh year, in the month (*Yerach*=moon) of Bul, which is the eighth month" (*Chodesh*=renewal or in-

novation); and by I. Samuel xx. 5, 27, where David failed to sit at meat with Saul upon the first or new moon day of the month.

THE MEASURE OF THE "MONTHS."

Now the months upon the XIX.-year cycle are as follows:

Tishri	has 30 days,	Nisan	has 30 days,
Bul	has 29 or 30 days,	Zif	has 29 days,
Chisleu	has 29 or 30 days,	Sivan	has 30 days,
Tebeth	has 29 days,	Tamuz	has 29 days,
Shebet	has 30 days,	Ab	has 30 days,
Adar	has 29 days,	Elul	has 29 days.

"The Revolution of the year" or the lunation which follows Elul in an embolismic year, has 29 days, and in a very exceptional case may have 30.

In intercalary or embolismic years Adar has 30 and true Ve Adar, which follows Elul, has 29, according to the actual circumstances of the moon.

As a lunation from one conjunction, or *molad*, to another consists of 29 d. 12 h. 44 m. 2 s. 50 t. 26 f., etc., which is practically $29\frac{1}{2}$ days and about $\frac{3}{4}$ of an hour, it could not be better arranged into months than by making one month of 29 and the following of 30 days alternately; but this arrangement leaves a deficiency every month of 44 m., etc., or about 8.8 hours every 12 lunations, to make up which deficiency 1 day is added to Bul every second or third year, by which it is 30 days long.

MORE TALMUDIC CONFUSIONS.

The modern Jews have numerous special rules by which they vary the calendar in order to prevent their feasts and fasts from falling on certain days of the

week.* These do not concern us, and the fact is, both then and now, the Hebrews blew the Shophah for the principal new moon of the year, *Rosh Hoshanah*, 1st of Tishri, according to its phasis, or absolute appearance. *They could never lose the sequence of the moons* (how much soever their measure of the days might vary from the exact Autumnal solar equinox) because they followed their eyes.

And so we can never lose the sequence of the moons they must have seen, because we can re-locate them severally upon the Julian Calendar, by virtue of the fact that there are at least two solar eclipses in every Julian year, and they always occur at the date of the astronomical new moon.

Therefore, knowing the date of at least two new moons in every year it is a simple matter to fix the place of all the rest, and so keep the XIX.-year cycle under absolute control.

This is the process we shall follow in the present Study. We know the dates of all the solar eclipses and new moons that extend from that of January 3d (Tebeth 29), 29 A.D., to that of April 10 (Nisan 30), 69 A.D., and any one can verify them from the pub-

* For instance, one of the Talmudic rules by which they make Moses of no effect (Mark vii. 5, 9, 13) is the astonishing provision that Pentecost *may not fall upon a Sunday* "for" (as they say) "then it will immediately succeed the weekly Sabbath!" As if, forsooth, "the morrow" after the seventh Sabbath, of a sequence of seven Sabbaths, could come upon any other than a Sunday or the 1st day of the week, as actually contemplated by Moses (Levit. xxiii. 16, see full discussion in News Leaflet No. IV., Jan. 1894).

lished Astronomical lists which cover seriatim all the eclipses from 1900 A.D. at least as far back as 1000 B.C. We also have the true form of the XIX.-year, or 235-lunation, cycle, and know that its natural place, so as to work accurately along the A.M. years, was such as to bring its XVIII. year to that which marked the Crucifixion.

A FEW FUNDAMENTAL FUNCTIONS.

29d.	12h.	44m.	2s.	50t.	26f.	of.		28s.	+	= 1 Lunation.
365	5	48	50	53	4	59	?	59.6	|	= 1 Solar year.
354	8	48	34	5	12	5		59	—	= 1 Lunar year.
10	21	0	16	47	52	54		0.6		= Difference.
6939	16	31	7	31	51	49	?	47	—	= 235 l.
6939	14	28	6	48	35	45		46		= 19 S. Y.
	2	3	0	43	16	4				= Difference.

PERIODS.	DAYS.	DIFFERENCES.
100 Metonic Cycles	= 693975.000000	.00000
O. S. 1900 Julian Years	= 693975.000000	6.17184
23500 l. = 100 Lunar Cycles	= 693968.828160	8.54250
Astron. 1900 M. S. Years	= 693960.285659	.46434
N. S. 1900 Gregorian Years	= 693960.750000	.01066
1900 Herschellian "	= 693960.275000	460.28566
Nab. 1900 Nabonassan "	= 693500.000000	

365.24225561021+ days = 1 solar year.
354.36706118856+ " = 1 lunar year.
29.53058843238+ " = 1 lunation.

A

Circum- $\frac{20612}{6561}$ -metric

Function.*

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* *Vide* Parker's "Quadrature of the Circle."

ANNO DOMINI 29, Continued.

COMMON. OLD STYLE.

GAMALIEL ADVISES THE SANHEDRIM.

The only thing, therefore, that now remains to be done is to proceed to the records themselves, and establish their agreement with this particular XIX.-year Soli-Lunar cycle.

Let us therefore resume the thread of the matter where we dropped it in Study No. Fifteen, to wit, in 4027 A.M. and at the 30th of June, which, in that year, was the 1st of Ab, the month when streams dry up with heat intense and vintage is at hand.

And now the High Priest and the Sadducees rose up with indignation against the Apostles and imprisoned them upon Wednesday, Tamuz 29th (so interpreted), whom however the Angel of the Lord released, and sent them back to teach in the Temple. So they went back early that next morning, which was the 1st of Ab (Thursday, June 30th, 29 A.D., O.S.*) and taught the people. Meanwhile the Council met, and not finding them in the prison, sent to the Temple, where it was reported they were teaching. Then

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* The 681729th day ago reckoned back from Tuesday, Dec. 31st, 1895 A.D., N S., taken as (1) unity, the moon being 14 days old at the hither origin (Dec. 31, 1895) and the sun having been eclipsed by the new Tamuz moon of 29 A.D. on Tuesday, May 31st, O.S., the Phasis falling upon the next day, June 1st.

they were brought without violence before the Council, and Peter spoke for the defense, and Gamaliel, a Pharisee, gave sound advice, in closed doors, to the Council, to whom they then and there agreed.

We presume Luke had this private speech from Paul, and Paul from his great preceptor, at first hand. Luke writes merely as a first-class, truthful "witness," a Christian *Historian*. All truth is inspired, according to degree, but these writings in a special way, in that in a peculiar sense all the essential elements were at hand, or else easily sought out and found in natural methods. Our Father worketh hitherto, and all his children work, God overruling all; for it is written, not a sparrow falleth without knowledge upon High.

Now when this "Star chamber" session was over, they recalled the Apostles, and then good counsel failed, in that they beat them! But to no purpose is truth beaten to the earth; for so when they had let them go, they went daily to the Temple, as aforetime, and ceased not to preach the Truth (Acts v. 17–42).

SEVEN CHOSEN TO MINISTER.

"And in those days" (the Summer of this year) they chose out seven godly men to administer the details of the daily ministration, among whom was Stephen, who did nobly in the Cause of Christ, until dispute arose and he was martyred, Saul (then "a young man," *i.e.*, not yet of legal age, 30) standing by (Acts vi. 1–15; vii. 1–60). Now we believe that this event occurred upon Friday, the 9th of Ab, and base our judgment and faith upon several grounds,

In the *first* place, Talmudical authority informs us that the power of inflicting death was taken away from the Sanhedrim *forty* years before the destruction of Jerusalem. Thus, from the 9th of Ab 4027 A.M., to the same date in 4067 A.M. (*q.v.*) and which was the Temple's last day of existence! is exactly forty years upon the Calendar. *Second*, These forty years fulfill another feature of the "sign" of the Prophet Jonah—"yet forty days and Nineveh shall be overthrown." *Third*, From Christ's Death and Burial to that of Stephen, his first follower in martyrdom, was 113 days which is the circummetric measure of a perfect Lunar circle reckoned from New Year to New Year overlapped, as in cabalistic arithmography; thus: $354 + 1 = 355$, which divided by $113 = 3.14159$! $=$ "the Metius ratio" π; 113, being the numerical value of *Aish* (man) in Hebrew, and 355 being that of *shanah* (the lunar year). *Fourth*, We also follow the marginal references and the chronology of others in placing this martyrdom of Stephen in the same year as the Crucifixion, and that alone is close enough.

Finally, this term, "*forty* years," is a peculiarly *Jewish* one (Ezek. iv. 6), and together with that of a preceding 390 for Israel proper, finds exact counterpart or repetition in these closing scenes of their ancient capital.

As an example of our own method of analyzing a date like this, to determine its relation to others in terms of periods both familiar and suggested by the context, we submit the following outline without further comment than to refer the student to the

years involved, and which will be found in consecutive order in this and the several preceding studies:

	3416 A.M.	= 1
+	69	
1 =	3485	= 70
Next year =	3486	= 1
+	151	
153 =	3637	= 152
430 = "All Israel" { +	30	
	3667	390 "Israel." *
+	360	Ezek. iv. 6.
	4027	
	40	"Judah."
	4067 A.M.	

SAUL'S AGE.

[The expression "At a young (νεανίου) man's feet, whose name was Saul" (Acts vii. 58), demands a brief consideration. This Greek term "was applied to all men under 40," and Saul was now under 30. From a passage in a sermon attributed to St. Chrysostom, it has been inferred, that Saul was born in 2 B.C. This is on the supposition that he died in A.D. 66, and at the age of 68. But Paul died in May of 67 A.D., as we shall see anon, and if his age was 67 thereat, *i. e.*, at the beginning of his 68th year, he might have been born about April 30th in 1 B.C., the which fits the True Chronology as a whole, and the personal chronology of St. Paul with peculiar force! for in this case Paul seems to have recovered his sight

* This is a "repeated" place for the Samarian or 10-Tribe, 390-year function, its normal place seems to be reckoned from the date of Adonijah's rebellion, 2990 + 390 = 3380 A.M.; + 30 = 3410 A.M.; + 10 = 3420 A.M. See Studies No. Two and Eight.

upon his very birthday, which in the year in question fell apparently upon Pentecost itself! At any rate, accepting St. Chrysostom's testimony as the only evidence we have, or rather the proper deduction therefrom, that Paul was 67 when martyred, it follows that his life extended over parts of 68 calendar years (1 B.C. to 67 A.D. inclusive) and that he was "30 years old" in the Third Sacred Month of 4028 A.M., or Sunday, April 30th, O.S., of 30 A.D., and from the special prominence given to the Season of Pentecost throughout the Acts and Life of Paul, we are irresistibly led to assign thereat in A.D. 30 his natural as well as spiritual birthday—the date "30 years old," being likewise the natural one, according to the Hebrew Law for such a "call" as he then received!] But to return to 29 A.D. just after the death of Stephen.

SAUL OF TARSUS.

And forthwith a great persecution rose, and the Church was scattered, "except the Apostles;" this began before Stephen's burial. As for Saul, he made instant havoc, and was apparently the prime agent in driving the Church abroad. But this thing was of God, as all things are when we have wisdom to perceive: for so "every where" they preached "the Word" (Acts viii. 1–4).

The grape harvest was now general, and it was soon Elul, the last of the year and the same month wherein Nehemiah had Dedicated the Walls!

Verily, the time had now arrived to go beyond them, and with light to all concerned; and Philip, one of the six companions of Stephen, went down to

Samaria and preached with such great success that even Simon, the Sorcerer, became a convert (Acts viii. 5–13).

The seat of the Sanhedrim hitherto at Jerusalem, was now (29 A.D.) removed to Jamnia, probably by order of Pilate and the later confirmation of Tiberius, on account of the murders of Jesus and Stephen and others.

4028 A.M., 29–30 A.D. The XIX. year of the 212th cycle of the Lesser Light (212 × 19=4028). Its month of Tebeth is fixed by the Solar Eclipse of November 24th (Astron.) 29 A.D. and the new moon of Tamuz by that of May 21st (Astron.) 30 A.D. It was an intercalary year.

Persecution was now at its height in Jerusalem, yet so soon as news came that Samaria had received the Word, the Apostles sent Peter and John thither to confi:m them in the Faith, for, though baptized, none of them had yet received the Holy Spirit. So when they had prayed for them, they laid their hands upon them and they received that Blessing also. Then, when they had reprimanded Simon, who thought to purchase the gift of God with money (let Roman Catholics ponder upon this!) and had testified through many cities of Samaria, throughout that Fall, they returned to Jerusalem (Acts viii. 14–25) and spent the Winter.

AN IMPORTANT COLONY.

In the course of this persecution (so interpreted) "Lazarus, Maria Magdalene, Martha, her hand-maiden Marcella, Maximia a disciple, Joseph the decurian of

Arimathea, against whom the Jewish people had special reasons of emnity, were exposed to the sea in a vessel without sails or oars. The vessel drifted [and] finally [the party came] to Marseilles and they were saved. [From Marseilles] Joseph and his company [eventually] passed to Britain, and after preaching the gospel there died." Vatican M.S. quoted by Barronius in his "Ecclesiastical Annals" (*ad annum* 35 A.D., taken as the one succeeding the crucifixion, but therefore belonging here, *i. e.*, to year actually after Crucifixion). The delay at Marseilles was some four years, after which, *en route* still further West, they drifted into Gaul and did not reach Britain for some years, as we shall see anon.

Maelgwyn of Llandoff, the uncle of St. David (*circiter* 450 A.D.) states, "Joseph of Arimathea, the noble decurian, received his everlasting rest with his eleven associates in the Isle of Avalon. He lies in the southern angle of the bifurcated line of the Oratorium."

Consular List for 30 A.D. Cal A.: Tib. Cæsar Divi, Aug. f. Augustus, V. L. Ælius L. f. Sejanus.

Death of Wilke I., King of the Saxons; succeeded by Svartiche I

CONVERSION OF THE ETHIOPIAN.

Now the Steward of Candace was converted in Nisan shortly after Passover, to which Feast he had come up for to worship, all the way from Ethiopia, which is beyond the Nile (Acts viii. 26–39). And, after this incident we hear no more of Philip for some time. He seems to have evangelized his way along, through all the cities, till he came to Cæsarea,

where he settled permanently, and there Saul met and dwelt with him, at about the same season twenty-eight years later (Acts viii. 40; also compare xxi. 8).

THE CONVERSION OF SAUL.

Now during that Winter, and this succeeding Spring, Saul's activity was, no doubt, unremitted (Acts viii. 3, covering all the time of his brief but fierce hostility) the which we find to have culminated at Jerusalem, [after the measure (278 + 6 days) of "the gestation period," the six days bringing the matter up to the whole time of Zacharias' dumbness! (Luke i. 64], into a far more fell design of widespread havoc. For about the 29th of Zif, Saul, near of age, about to begin to be "about thirty," and still breathing increased threats and slaughter, obtained general writs of arrest, and the first week of Sivan found him speeding towards Damascus, some five day's journey north (Acts ix. 1–2). At last, upon Wednesday noon, the 6th of Sivan, the City lay before him! He had come with power against whomsoever he might find in that way which is Christ, and on the way was found of Christ himself! (Acts ix. 3–8; compare xxii. 6).

We place the restoration of his sight about Sabbath noon, April 30th, after three days of typical blindness, *i. e.*, just before the 10th of Sivan began, upon which day, also, he was baptized, and after which he remained at Damascus to the end of the year (Acts ix. 9–19).

And straightway, at once, after this great Spiritual experience, even Sunday, 10th of Sivan, which was Pentecost fully come (always a season of deep significance in this man's strange career) he began to

preach Christ in the Synagogue to the amazement of all concerned (Acts ix. 20–21).

NOT EXACTLY A DIGRESSION.

At this point it seems *à propos* to introduce a letter received some time ago from a fellow student to whom we owe much, calling our attention to a chronological lapse which had gotten into the February (1894) Leaflet, and which is now corrected here, *in loco*. The chief object of Mr. Mershon is to set forth the numerical effect of the change in Saul's name, and to suggest that it was put into operation at his baptism.

Zanesville, O., March 4, 1895.

PROF. C. A. L. TOTTEN, M.A., NEW HAVEN, CONN.:

My Dear Sir: Yesterday, while reading NEWS LEAFLET for February, 1894, at page 10 thereof, under the caption "The Conversion of Saul," I notice the *time* at which you place the restoration of sight, *viz.*: "*Sunday evening.*" If by "evening," you intend AFTER mid-day shall be understood, or after *3* P.M., will you not make the period of his blindness cover more than the "3" typical "days?" "*About* mid-day," he says he experienced the visitation, *i.e.*, ± 12 m.—by how much? Three days thereafter, Ananias was sent to, and baptized him, restoring his sight, etc., and as I believe, changed the initial letter of his name from ס (60) to פ (80), thereby giving to his new name, Paul, the wonderful numeric significance which attaches to it. More than two years ago, I was so impressed by this mystical meaning, that I set to work and ran it down to the following result, to wit:

"SAUL, CALLED ALSO PAUL."

Why? The Scripture is silent, beyond the words of this caption. Is there then, a plausible reason? Let us see. סאול (30 6 1 60) was his *circumcision* name, bestowed when he received the rite of Abraham, at the age of 8 (?) days. פאול (30 6 1 80) was his *Christian* name, given (?) when "born again," at mid-

day of the 3d of his blindness in Damascus, at the hand of Ananias (*vide* SAUL OF TARSUS). Inasmuch as the Acts afford no light on this, suppose we inquire elsewhere, and after this method, to wit:

L	U	A	S		L	U	A	P		
ל	ו	א	ס	= 97.	ל	ו	א	פ	= 117.	Difference, 20.
30	+ 6	+ 1	+ 60		30	+ 6	+ 1	+ 80		

3φ + 6 + 1 + 6φ = 16. 3φ + 6 + 1 + 8φ = 18. Difference, 2.

16 : 18 : : 8 : 9; *i.e.*, 8 : 9 : : $2^3 : 3^2$.

Substituting פ (80) for ס (60) was equivalent to AUGMENTING THE CO-EFFICIENT OF THE INITIAL, BY 1, and DIMINISHING ITS EXPONENT BY 1; so that, whereas, if you will, Saul's 2^3 co-efficient was changed to Paul's 3^2, or *one* less than the Master's, to wit: 3^3! In other phrase, "being born again of water," augmented his *co-efficient* to equal the *Master's*, but *diminished* his exponent to *1 less* than His. That this is not putting the case "too curiously," let it stand, while we look at the digital aspect, or, more correctly, the numeric values of each name summed:

The sum of Saul's, 30 + 6 + 1 + 60 = 97.
The sum of Paul's, 30 + 6 + 1 + 80 = 117.

Ninety-seven is *indivisible* without remainder except by itself; 117 is divisible by 3, 3^2, 13 and 39 and by itself without remainder, whose quotients will correspond to the inverted order of the divisors just given. Now Paul was the *13th* apostle. He wrote, or dictated, *13* epistles, every one of which begins its salutation, "Paul, an apostle of Jesus Christ." "Five times received I (40 — 1 =) *39* "stripes." "*Thrice* beaten with rods." "*Once*" (117÷117) stoned." "*Thrice* suffered shipwreck; a night and a day have I been on the deep," etc. (II. Cor. xi. 24–25).

These words were written to *Corinthians;* what special interest could *they* have had in such a detailed personal statement as this, for which he, Paul, excuses himself on the ground of "boasting?" They were not all *Desdemonas* to love him "for the dangers he had passed," nor does it appear that they were more heedful of his teaching *after* this recital of his trials and experiences. Why he made the recital, I do not pretend to know, but will venture to suggest that he was not ignorant of the significance attached to the numeric augment resulting

from the change of the first letter of his name, as already shown; and that he had traced and was then tracing in his mind, the results derivable therefrom, already given.

Besides this, I am not inclined to believe he received the name of *Paul* in a hap-hazard manner, or as a cast-off, second-hand nick-name. He had no need to. Further, had he so received it, he would never have dignified a .nick-name by placing it at the beginning of 13 apostolic salutations!

I am rather inclined to believe that he was proud of, nay, gloried in it, in that it was *a sign to all* that he had received an *augment-spiritual* to his co-efficient, his exponent being by the same amount diminished, whereby to fit him for an Apostle instead of a persecutor of the Master. *Involution* was diminished, that *evolution* might increase the glory of his service. I am inclined to believe this is the mystical reason for changing Saul to Paul; that it was so changed when he was born again of water in Damascus, at noon-day of the third of his blindness at the hand of Ananias, who also gave him the *reason for*, and *significance of*, that change; after the manner that Christ changed *Simon* to *Peter*, giving him His reason for so doing (*Simon* and *Peter* treated after the manner of Saul and Paul, yield similarly significant results). * * * * *

Very sincerely yours, R. S. MERSHON.

And now for nearly five months, even through the Intercalary period did he increase the more in strength, confounding the Jews who dwelt there and proving that this is the very Christ (Acts ix. 22).

October 18th, Sejanus publicly executed.

4029 A.M., 30–31 A.D. Year I. of the 213th cycle of the Lesser Light. Casleu determined by the Solar Eclipse of November 14th (Astron.) 30 A.D., and Sivan by that of May 11th, 31 A.D.

SAUL GOES TO ARABIA.

Now, the brief expression "after that many days were fulfilled," found in Acts ix. 23, secures our

chronological position, and is a back reference to the intercalary period of 4028 A.M. just passed. It was in the New Year season, therefore, of this present year, that "the Jews took counsel to kill" Saul, laying in wait for him at the gates, day and night. The matter, however, was known to Saul, and the disciples let him out of the city in a basket, down the wall, at night (Acts ix. 23–25).

NOTA BENE.

[Now there is an hiatus in Acts ix. at this point (to wit: between verses 25 and 26) of *three* years duration, which is supplied by Paul, himself, in the Epistle to the Galatians (i. 17–18, 19–20, see also Gal. ii. 1). The Apostle's meaning has been variously misunderstood for want of an accurate system of Chronology. To anticipate a moment: the explanation in brief seems to be as follows: He dates his ministry, very naturally, from his conversion on or near Pentecost in 30 A.D. (Gal. i. 15). In verse 18 he runs a line of three years therefrom to the middle of 33 A.D. to reach his first visit, a private one, to Jerusalem. In verse 1, chapter ii. he casts a line of fourteen running calendar years from the same year of origin (verse 15) to a *second* visit, when, with Barnabas (and Titus) he carried alms to the City in the days of famine (*i.e.*, of Claudius, and of that Herod who was Agrippa, senior). Paul's rhetoric and logic are difficult enough, his figures (as we have seen in Study No. Eight) still more so; but all increase in strength as we unravel their full meaning and set in close analysis the several phrases over against each other so as to arrive at facts.

The time specified in Gal. ii. 1, is "*within* fourteen years;" the Greek is *Επειτα δια*, *i.e.*, "*then*, *through*, *during*," etc. Here the visit referred to was *not* the one at which the public Council of the Church was held, for he expressly says (verse 2) that at the fourteenth-year visit he only discussed his methods of Gentile evangelization "*privately*" with "those in high repute," whereas at the Council which was held exactly 20 years after Paul's conversion, and not 14 years, see 4048 A.M., they were first received by "the Congregation and the Apostles, and the Elders." He at this time related in the plainest manner all there was to say (Acts xv. 4). And in the Council itself, which convened thereupon, but later (verse 6), the matter was discussed with much debate, but finally settled, and then openly ratified by "the Apostles and Elders, *and the whole congregation*" (verse 22). Surely this was no *private* feeling of the Ecclesiastic pulse!

Moreover the 14-year visit related in Galatians ii. 2, is said to have been brought about by "a Revelation," perhaps to Paul himself, but the which may merely refer to Agabus who prophesied before the famine (Acts xi. 27–30) which led to their going up. Now this famine was, of course, a literal thing, and yet also a type of that world-wide starvation, for far more than mere bread alone, that led Paul to the Gentiles. Again, this visit "within fourteen years" of his conversion, dates from 4028 A.M., *i.e.*, 30 A.D., and must fall in 4041 A.M., *i.e.*, 43 A.D., which is thus the fourteenth current calendar year of Paul's faith in Christ.

And finally the Chronological Consensus of the whole Book of Acts corroborated by Roman History, the year of Agrippa's death, and other testimony which volumes hardly could contain, all fitly joined together, condition us rigidly to the premises as written, and to the conclusions as set forth herein.

AUTHORITY *VERSUS* "AUTHORITIES."

That the solution differs from all former interpretations goes for naught, one way or the other, with us, and should weigh as little with our fellow students, in that a true and satisfactory solution only, of a difficulty of long standing, is demanded and is, at last to the glory of God (Prov. xxv. 2) attained! But to those who, after all, would still discredit it, because, forsooth, it lacks the seal of some scholastic's name and personality, as a guarantee, I merely take the cue from Paul and answer in his own words as to the similar matters discussed at this very visit: "To whom we gave place by subjection, no, not for an hour; that the truth of the Gospel might continue with you. But of these who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person, for they who seemed *to be somewhat* in conference added nothing to me" (Gal. ii. 5–8).

With this much as preliminary, let us therefore return to our Chronological analysis. We had just noted Paul's escape from Damascus in a basket, in the new year tide of 4029 A.M. (anywhere after the 16th of September 30 A.D.). He at once went down into Arabia (Gal. i. 17) where we will leave him for

the present in prayer and contemplation, and deep study; and if in active ministry we know not, nor do we know the exact length of his stay. Two years, at least, seem probable, by which time, owing to the confirmed restrictions in the interim placed upon the Sanhedrim and the Jews in general, by Tiberius, owing to the slaying of Jesus and Stephen, and to Paul's own former acts of violence, Damascus was at last safe, except from acts of private violence which Paul was bold enough and had faith enough to ignore. So we shall next find him at Damascus, again, on his return from Arabia, and previous to his first visit to Jerusalem after his conversion.]

Consular List for 31 A.D.: Cn. Domitius L. f. Cn. N. Ahenobarbus: M. Furius M. F. M. n. Camillus, Arruntius Scribonianus. Macro minister to Tiberius.

4030 A.M., 31–32 A.D. Year II. of the Lesser Light. Casleu determined by the Solar Eclipse of November 3d, 31 A.D. (Astron.), Zif and Sivan by those of March 29th and April 28th, 32 A.D., respectively.

SAUL IN ARABIA.

At what, we do not know: perhaps study and contemplation; Moses had forty years of it, and all men need some of it, before embarking on a change of life!

Consular List for 32 A.D. L. Livius Ocella Ser. Sulpicius Ser. f. Ser. n. Galba; L. Cornelius L. f. P. n. Sulla Felix.

"CCIII. Olympiad. Apollonius, Epidaurian, *Stadium*" (32 A.D.).

Drusus, the son of Germanicus, starved to death. October 18th, death of Agrippina, exactly two years after the execution of Sejanus.

4031 A.M., 32–33 A.D. Year III. on the cycle of the Lesser Light, and intercalary. Bul determined by the Solar Eclipse of September 23d, Casleu by that of October 23d, 32 A.D., and Zif by that of March 19th, 33 A.D.

Monday, September 15th, 32 A.D., is exactly midway between the death of Jesus Christ, March 17th, 29 A.D., and that of Tiberius, March 17th 36 A.D.

Consular List for 33 A.D.: Q. Fabius Q. f. Q. n., Paullus, Persicus: L. Vitellius p. f. Tac. Ann., vi. 28.

At the end of the twentieth year of Tiberius the Consuls celebrated the Decennial games and for this were put to death! It was the regular year of the Secular games at Rome.

SAUL RETURNS FROM ARABIA.

Saul in Arabia, but returns to Damascus (this year) probably towards Spring, and in the Pentecostal season of this year, *i. e.*, three years after his conversion* (Gal. i. 15, 17, 18) he went up to Jerusalem and essayed to join himself to the Disciples, but they were afraid of him, nor believed he was a disciple. Very naturally! But Barnabas took him and brought him to the Apostles (to Peter, whom he had really come to visit, Gal. i. 18, and with whom he now abode for the first fifteen days of Sivan (thus through Pentecostal Sunday), and to James, the brother of the

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Vide discussion, pages 74–77.

Lord, none others) and Barnabas explained the situation (Acts ix. 26–27).

SAUL'S SECRET MISSION.

"*And he said unto me, Depart, for I will send thee far hence unto* THE NATIONS."

(*Vide* Diaglott, Acts xxiii. 21.)

Now Saul was with these two (the rest may have been absent on temporary missions or have kept out of sight) in and out, but his boldness as usual, got him into trouble with the Greeks, who lay in wait to slay him. And it came to pass that while *he was in the Temple praying he fell into a trance, and the Lord appeared to him and broadened his commission!* (Acts xxii. 17–21). So the brethren brought him to Cesarea and sent him (by sea) to Tarsus, where, from the silence of the record, we may presume he met a Prophet's reception in his native place! (Acts ix. 28–30). And the year ended for it was an intercalary one (Gal. i. 21–23).

[Now it is our own very firm conviction that St. Paul left Tarsus soon after this, and went directly West via Spain to Great Britain, where he actually began his own peculiar mission according to the above commission, that he spent seven years there (4032–4038 A.M. inclusive) and that his own *first* visit to the Island, has been confused with a supposititious one usually accorded to Barnabas (his subsequent apostolic companion). Barnabas could not have been the apostle who is said to have "baptized Beatum in Scotia" in 41 A.D., because it was only in that year

that he was sent from Jerusalem to Antioch, and it was not until subsequently in that same year that he went to Tarsus, and found Paul who had by that time returned from his Western Mission.]

SAUL AT TARSUS (ACTS IX. 30).

"'Saul begins an octave of years at Tarsus! Studying deeply over all that 'Moses and the Prophets' had written of the Christ, and preparing diligently to prosecute his calling, whensoever in God's own good time he should receive still further instructions as to his Gentile mission. These years cover the prime of his developed judgment. His 35th to 42d year inclusive." Thus far we quote from the consolidated Our Race News Leaflets Nos. V., VI., VII. (Feb., 1894).

SAUL IN BRITAIN.

But in pursuance of later study in the premises (Usher, *et al.*), and of the conviction recorded just above (on page 79) we suggest that the remarkable silence of the Scriptures as to Paul's late commission and as to his special work at this period, and the opportunity this silent week of years affords for just the work now assigned him, and the richness of positive tradition and circumstantial evidence that several of the Apostles actually came at this very period to Britain, justifies us in entertaining at least the *theory*, if you will, that it was in reality only St. Paul himself, or at least also, on whom the apostolic part of the matter chiefly rests, and to whom it will eventually be fully traced!

The circumstantial evidence is very strong against

his having been idle at Tarsus all this time, and it is even stronger that he had become acquainted with these western people at some period of his ministry earlier than his first visit to Rome, and subsequent one (the second) to the far West. For his epistle announcing his intention to, as we think, *re*-visit Spain and those remote parts, many years later, seems to imply far more than a merely original exploration into unknown regions!

At any rate, the years 4032–39 A.M. are silent ones, in so far as sacred Pauline records are concerned, nor probably will we have any positive evidence as to exactly how and where they were spent until Paul "*returns** *with Christ*," and gives us the facts. In the meanwhile we shall please ourselves in feeling that they were spent in the West, and principally in Britain—for in that we are "Israel" we now know Israel's "place apart" was a land of great honor in the deep counsels of Israel's God, and that he had a wonderful care in sending thither the Good Tidings of his Son at the very beginning of the Apostolic days. At any rate, God had just bidden him to "depart" out of Jerusalem, "for I will send thee *far hence* unto the nations," and far thence, even unto *Ultima Thule*, we believe he forthwith *went*.

Bishop Usher, than whom there has not been a more painstaking Chronologist, tells us that, "*A primo exortu evangelii, in Britannicis nostris insulis fides Christiana annunciata est*" (Usher, Vol. V., pages 13–14, VI., page 551), *i.e.*, "At the very beginning of the

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* See News Leaflet, Nos. XVIII.–XIX., page 86.

Evangelistic mission, the Christian faith was announced in our Island of Britain." We believe that the honor of this mission fell to St. Paul, and that as it was not for former generations to know the times and seasons as to "Israel's" affairs, the matter has been kept secret down to ours, wherein the Origin and Destiny of Our Race has become an open secret.

4032 A.M., 33–34 A.D. A fourth year on the XIX.-year cycle of the Lesser Light. Tishri came in with the Sun eclipsed on September 12th, 33 A.D., and Nisan with the Sun eclipsed on March 9th, 34 A.D. This year is the forty-ninth year of the 31st Jubilee measure of 49 years, from the Exodus, *i.e.*, taking the year 2513 A.M., of the Exodus as the origin (1) of the original Jubilee scale, we have 2513 A.M. + 1519 = 4032 A.M. From the year of Origin to that of the 1st Jubilee inclusive is of course 50 years, but all subsequent Jubilees are at the 7th Sabbatic punctuation after the 1st Jubilee. Thus 2513 + 49 = 2562 A.M., which is the 50th year inclusive. Hence, $30 \times (7 \times 7) = 1470$ years thereafter fetch us to 4032 A.M., as above shown for the 31st Jubilee measure of Israel's total freedom from Egypt, and in it she received the freedom of the Gospel in a special sense, as we shall now proceed to show.

Consular List for 34 A.D.: C. Cestius Gallus: M. Servilius M. f. M. n. Nonianus.

The marriage of Caius Caligula placed by Dion Cassius in this year.

MORE TESTIMONY.

Now it is opposite this year (34 A.D.) "the fifth after the crucifixion," as corrected, that History tells

us "Christianity was introduced into Britain," *i. e.*, "five years after the Crucifixion," according to (Usher and) Gildas the British historian who flourished A.D. 520–560. He (the latter) states expressly it was introduced in the reign of Tiberius. And Usher says, "*Jacobus Zebedæi filius huc appulisse dicitur*" (Usher, Tome v. pg. 15, vi. pg. 290, "*una cum matre Salome*," *ibid.*), *i. e.*, James the son of Zebedee is said to have reached here (England) with his mother Salome. Usher's XLI. A.C. being common 34 A.D. This is positive and ancient testimony, but we opine it is circumstantial as to St. Paul rather than James, whose duties at Jerusalem could hardly have permitted the mission. However, let the record stand, for the field was important enough to attract each and all of the Apostles, and there are ample traces through early British History which go to show that John, Paul, Simon Zelotes, and mayhap James and many other favored ones failed not to sow the seed of truth in the land of Beulah!

Towards the end of this year, Vitellius who had been a consul the year before, was sent as a Pro-consul to Syria, relieving Flaccus, and it was he who first granted the Jews some favors as to the custody of their sacred vestments, the which, however, were not confirmed at Rome for many years (*vide* 4060 A.M.).

SABBATIC YEAR (71st).

4033 A.M., 34–35 A.D. The fifth year on the XIX. year cycle of the Lesser Light. The Tishri New Moon eclipsed the sun on September 1st (Astron.), 34 A.D. The Nisan new moon of February 26, 35 A.D.,

also came in eclipse over the sun. The year itself was Sabbatic on the Post-Exilic Scale, the first after the crucifixion, but since the crucifixion itself, Jerusalem has never celebrated a Jubilee, nor were the subsequent Sabbatic years unto the Jews much else than years of labor and sorrow so soon they passed away and are gone. But in this one "the churches had Rest"* throughout Palestine, and were edified, and multiplied and comforted of the Holy Spirit (Acts ix. 31). Saul last heard of at Tarsus, but perhaps in the West, in Israel's "place apart." It was the twenty-second year of Tiberius, the 25–26th of his total reign, and the 37–38th of his Tribunicial power. The 35–36th of Herod II. and Philip.

Consular List for 35 A.D.: Sex Papinius: Q. f. Allenius Q. Plautius.

THE SEVENTY-SECOND "WEEK" BEGINS (DAN. IX. 24).

4034 A.M., 35–36 A.D. The sixth year of the Lesser Cycle, and an intercalary year. It again comes in with a Solar Eclipse for Tishri upon August 21st, 35 A.D., and both Adar and Nisan began with solar eclipses on January 17th, and February 16th (Astron.) respectively in 36 A.D., so in fact did Elul on the 12th of July and Ve Adar, "the Revolution of the Year" on August 10th, 36 A.D. Phasis Aug. 11 = Revol. 1.

It was the 36–37th year of Herod (Antipas) and of Philip. In it Agrippa was imprisoned by Tiberius (then beginning his 23d year) because he had prayed for the succession of Caius (Caligula), which, how-

* A hidden, but very beautiful chronological reference to, and play upon the Year of Rest.

ever, took place in about 6 months. In the meantime Pilate was deposed by Vitellius, who sent Marcellus to take care of the affairs of Judea until Tiberius should settle them. In the meantime Pilate was sent to Rome for trial, but before he arrived Tiberius was dead, so Pilate escaped trial and became a restless wanderer upon the face of the earth. Vitellius also deposed Caiaphas, appointed Jonathan High Priest, and gave the Jews the custody of their sacred Vestments (Jos. xviii. 4).

Now the Consular List for this year (36 A.D.) was Cn. Acerronius Proculus: C. Petronius Pontius Nigrinus.

It had hardly finished its first quarter before, as related by Suetonius and Tacitus, Tiberius, aged 78, and after having reigned 22 y. 6 m. 26 d., was smothered with a pillow at Misenum, and succeeded by CALIGULA on March 17th, 36 A.D. This was 7 Solar years, *i.e.*, to the very day (see March 17th, 29 A.D.) after the Crucifixion, "one week!"* In Caligula's first regnal year Josephus, the famous Jewish Historian, Priest, Prophet, and General was born.

* For a full discussion of the years of the *lives* and *reigns* of the Cæsars, the student is referred to Dr. Jarvis "Introduction to the History of the Church." We have examined his careful work in *these* premises and find it agrees with the data and fits the Harmonized Scale of time accurately. Dion Cassius, Suetonius, Tacitus, Josephus, Clemens of Alexandria, etc., agreeing in general and all being harmonized by Dr. Jarvis. This, however, without prejudice to the exceptions we have elsewhere (Study No. Fourteen) taken as to his emplacement of some of the early consulates (63–45 B.C.).

Upon his accession Caius (Caligula) released Agrippa and made him king in Philip's Tetrarchy as the latter was now also just dead (Josep. Wars, Bk. II. c. ix. § 5–6), and promised him that of Lysanias. He also sent Marullus to be procurator of Judea.

Saul last heard of at Tarsus, perhaps in Britain (we think it a matter of certainty in view of the nature of the circumstantial evidence bearing on the case). In this year Peter made an extended journey throughout all quarters, and came to Lydda where he healed Æneas who had been palsied since the year of the Saviour's ministry (Acts ix. 32–35). And later in the year he was called to Joppa where he raised Tabitha from the dead, after which he remained there with Simon the Tanner to the end of the year, which was intercalary (Acts ix. 36–43). In the meantime the Olympic moon came in eclipse over the sun July 12th, 36 A.D. and we have the following Eusebian record quoted from antecedent lists, and all otherwise fully corroborated, to wit:

"CCIV. Olympiad. Sarapion, Alexandrian, *Stadium* (36 A.D.). Nicostratis, Argian, in wrestling and the pancratium, the eighth from Hercules. After him there hath been no one from Hercules to our times, the Elians having neglected to give the crown even to those who excel in strength. Caius reigned over the Romans," *i. e.*, he came to the empire just before the Olympic year began, and ruled to near the close of its 4th year.

CONVERSION OF CORNELIUS.

The tenth chapter of the Acts affords us one of the most beautiful illustrations of Luke's accurate

Chronology, fitting the cycle so snugly as to guarantee us in its advocacy. Before pursuing our analysis let it be noted that according to the same principle by which Peter's expression in verse 40, locates *Sunday* as "the third day" from a Crucifixion upon Thursday, so the statement of Cornelius in verse 30 would, from a Thursday at 3 p.m. (9th hour) extend to the same hour upon a *Monday* afternoon. Now, wonderful to relate, the illustration is an intimate one, in that the very same sequence of week days belongs to both cases. They mutually support and interpret each other. Let us go to the facts, their study cannot but excite our admiration: The year 4034 A.M. was the Sixth upon the cycle. It is the ninth hour (3 p.m.) of Thursday, the 27th of Ve Adar, the "many" (intercalary) "days" referred to by Luke in Acts ix. 43, are drawing to their close. Cornelius, though a Gentile, was improving the day with prayer and fasting, and a great awakening was at hand, for him, the first "wild olive" to be grafted into the church.

As there are two ways to analyze the interesting chronology involved, we submit both :

CASE I.

Now as the sands ran out, "he saw,—evidently in a vision—an Angel of God coming to him" who instructed him (Acts x. 1-6) and he obeyed at once (Acts x. 7–8). The two servants, with their soldier escort, got away that afternoon, not later than 4 p.m., and traveled certainly till sundown. And "on the morrow," Friday, the 28th of Ve-Adar! they were up betimes,

and put at least six more hours of their journey behind them. Only forty miles, more or less, to go, and eight hours to make them was certainly not taxing the undoubtedly *mounted* servants of a Roman Centurion!

So about noon, as they draw near to Joppa, Peter was himself prepared of God to meet them (Acts x. 9–16). He had no sooner begun to ponder over the meaning of *his* Vision than the three men stood at the gate inquiring for him (Acts x. 17–18) and the Spirit said to him "Behold three men seek thee:" and added other instructions (Acts x. 19–20).

In the brief interview that followed, Peter's mind was rapidly made up. But to leave at once was out of the question, as the Sabbath drew on apace and the men were no doubt tired and needed rest. So he called them in and lodged them (Acts x. 21–1st sentence of 23) that night, and, of course over the Sabbath, which was the 29th of Ve Adar.

4035 A.M., 36–37 A.D. Year VII. on the Lesser Cycle, having but two Solar Eclipses, to wit, those of January 5th and of July 1st, 37 A.D., determining the places of Shebet and Tamuz respectively.

Saul last heard of at Tarsus, but most probably in Britain.

THE CORNELIUS MATTER CONTINUED.

"And on the morrow," Sunday, Tishri 1st (Sept. 9th, 36 A.D., O.S.), Peter, and a party of the brethren went away with them (Acts x. 23). The journey back was slower, for no doubt the majority were on foot, 8 hours @ 2 1–2 miles, would cover half the journey, and they probably did much better this first day.

"And the morrow after," *i. e.* on Monday, the 2d of Tishri, they entered into Cesarea at nearer 3 than 2 p.m. if their rate was regular! At any rate Cornelius expected them and had invited his near friends and kinsmen to meet them. The whole account warrants just enough of elasticity to cover every requisite condition that the mind suggests (Acts x. 24).

The first greeting over, and its error politely but positively corrected, Peter went in, met the rest of the company, and after explaining his own presence asked why they had sent for him? (Acts x. 25–29). "And Cornelius said *four* days ago" (Monday–Sunday=1, Sunday–Sabbath=2, Sabbath–Friday=3, Friday–Thursday=4) "I was fasting until this hour" (9th=3 p.m., thus exactly 4 × 24=96 hours are covered, and intended to be covered, for he goes on) "and at the 9th hour I prayed in my house" (compare Acts x. 30, with 3) and thereupon he related the rest of his experience (Acts x. 30–34).

CASE II.

It is of course possible that Cornelius expended the remainder of Thursday, Ve-Adar 27th, up to sundown, in his interview with the angel, and the subsequent one with his servants, and that their preparations for the journey were made that night. In this event their trip to Joppa consumed 1½ days, and the return trip to Cæsarea 1½ days also, half a day being allowed for their lodging with Peter. That is, they travelled all day Friday, and up to noon on the Sabbath, lodged over that night with Peter, who would not travel on the Sabbath, started out early Sunday

morning, travelled all day, lodged over night, restarted and reached Cæsarea by Monday noon. Indeed, perhaps this is the best interpretation of the matter, as it locates Peter's Vision to Sabbath midday, and we have the following scheme:

1 { Thursday, Ve-Adar 27th, Sept. 6th. Acts x. 1-7, "about the ninth hour," etc., etc., etc.
2 { Friday, Ve-Adar 28th, Sept. 7th. Acts x. 8, "sent them to Joppa."
3 { Sabbath, Ve-Adar 29th, Sept. 8th. Acts x. 9-23, "on the morrow," etc., etc., etc.
4 { Sunday, Tishri 1st, Sept. 9th. Acts x. 23, "on the morrow."
Monday, Tishri 2d, Sept. 10th. Acts x. 24-48, "on the morrow after," "until this hour."

At any rate, whichever Case shall be selected as the correct analysis. Peter arrived *on the 4th day after* Cornelius' Vision, in order to make good this remark of the latter as to "four days ago, until this hour," *i. e.*, reckoning from the 9th hour to the 9th hour.

THE CÆSAREAN CHURCH FOUNDED.

Then Peter preached Christ to a Gentile audience, making an important chronological reference (verse 40) which all who understood Cornelius (verse 30) must have interpreted upon a similar plan, for *two and one are three*, in the Gentile mathematical by-way, and, by-the-way, unless we believe this is so in Heaven, all words, and preaching, argument, and demonstration are in vain (Acts x. 34–43).

THE CRUCIFIXION DATA.

Nevertheless there is a Chronological shade of difference between the "*four days* AGO" referred to by Cornelius in verse 30, and "ON *the third day*" referred

to by St. Peter in verse 40. For (while explicit additional and collateral conditions FORCE us to understand Cornelius to mean exactly 96 hours, to wit: from 3 p.m. on Thursday to 3 p.m. Monday) there does not here (verse 40) appear (nor as yet elsewhere, to our own present satisfaction) to be a parallel explicitness requiring the Saviour's incarceration in the *tomb* to have been exactly 72 hours to the minute, as some maintain. Nowhere is there an explicit reference to the very hour on which the Saviour was buried or the one on which he arose. That matter is left manifestly indefinite, yet the physical death itself was at "about" 3 p.m., and the burial is without successful dispute necessitated to have been *before* sundown that same day. Hence, if the matter stood alone, the expression "on the 3d day" after a Thursday burial, could mean any time whatsoever on a Sunday. But we admit the matter does not stand quite alone, as it is elsewhere qualified by a more definite condition, to wit, "3 days and 3 nights." Yet this alone is not (to us) as explicit as the time reference of Cornelius, who does specify 96 hours to the hour, in that speaking at about the 9th hour of one day he refers to the 9th hour of another "four days ago." Now had Cornelius not thus conditioned himself, but said merely, "four days ago," or "four days and nights ago" or even "this is now the fourth day since," etc., he (speaking on a Monday) would have been understood to mean some time on the preceding Thursday.

Though this be not the proper place for a full discussion of this very important matter, we deem it

wise to devote a few more considerations thereto; for the (Wednesday, Thursday, Friday) question as to the day of crucifixion is certainly a fair one, and to be fairly argued on its chronological merits, according to the testimony; and the apparent parallel (but to our mind with a broad distinction!) between the statements of Peter and Cornelius, warrant the discussion here.

COLLATERAL EXAMPLES.

We have our Presidential elections upon the first Tuesday after the first Monday in November every Leap year. They are thus four years apart, reckoning from Fall to Fall; in other words, after "four Falls and four Springs," we elect a new President, and that $4 \times 365, + 1$ to 8 days apart. Again, the Thanksgiving days of these Leap years (by custom appointed on the last Thursdays in November of all years) do not fall exactly $4 \times 365, + 1$ day apart, but also shift up and down over a whole week of latitude. But to cite a still better illustration, we ourselves had an uncle, and he a son, both of whom were born upon the 29th of February! *Their* birthdays thus fell four solar years apart to the very day. The latter case is an exact parallel to the Cornelius incident on a scale of years instead of days! The one case is explicit as to four full years, no more and no less, the other case is legally definite, but by no means to be taken as four exact solar years.

FURTHER LIGHT.

The reader is now referred to the last chapter of St. Luke (xxiv.). Verse 1 shows that the women

(who had prepared spices on Friday which was the Paschal Feast-day Sabbath, but had rested on the High Sabbath day of Paschal week, which was Saturday (Luke xxiii. 56) for they were exempt from resting on the Feast-day though "a Sabbath," as they came under the privileges as well as the restrictions of the *Little* Passover!) "came to the sepulchre, very early in the *morning*, of the first (day) of the WEEKS" (*Sabbaton*, a word like metron, meaning a measure of seven days, *i.e.*, the week*). This was early on Sunday morning Nisan 17th, or March 20th, A.D. 29, *i.e.*, the 16th year of Tiberius Cæsar, which year cannot be shifted, nor can the day of the week, nor its very early morning hour, for it was early on the first day of the first week of the seven weeks that lead up to Pentecost fully come that is thus beautifully and *explicitly* set forth. Let us, therefore, proceed a step further.

They found the tomb empty and while they were perplexed the two men in shining raiment met and conversed with them, and stated plainly in verses 6–7, that the Son of man "is not here, but is risen." Then these men (resurrected men? perhaps so, even part of the first fruits that day to be waved!) recalled to them what Jesus had said, to wit, "The Son of man must be delivered into the hands of sinful men, and be crucified, *and the third day rise again*," *i.e.*, as here clearly specified, the 3d day is reckoned from his *deliverance* into wicked hands quite as much as

* Plural here used because it was the first Sunday morning of the seven *weeks* leading up to the Feast of Weeks. This point alone should forever settle the controversy.

from his crucifixion! and far more than from the mere act of burial all on Thursday; hence 1st Friday, 2d Saturday, 3d SUNDAY, "in the morning" of which this conversation was certainly held! Now when the women returned, and had told the rest, they doubted, but Peter went and saw for himself (Luke xxiv. 8–12) enough to excite his wonder.

Moreover that same day (still of course *Sunday*) two of them went to Emmaus, which was 60 furlongs (about 8 miles) from Jerusalem! (The Sinaitic M.S. reads 160 furlongs, 20 miles*) certainly more than a Sabbath day's journey. Of course there is no dispute (save with such as dispute everything!) that this journey to Emmaus was made on Sunday and took about the whole of its afternoon, the first day of the week. But note now what these men say unto Jesus, whom they met late on the way that afternoon, and had not yet recognized, to wit, "The chief priests, and our rulers, delivered him to be *condemned* to death, *and have crucified him*, but we trusted that it had been He which should have redeemed Israel; and besides all this, TO-DAY IS THE THIRD DAY SINCE† THESE THINGS WERE DONE; yea, and certain women also of our company, made us astonished which were early (of course in the morning of this same day and before the two men started for

* Hardly correct, as Emmaus is well located on the modern maps about 8 miles from Jerusalem.

† Literally "third, this day, goes away to-day, from of which these occurred," *i.e.*, Thursday, Friday (1), Saturday (2), Sunday (3).

Emmaus!) at the Sepulchre * * * when they found not his body, * * *" etc.

COMMON-SENSE HARMONY.

Now all of this goes to show, as plainly as the language of men in shining raiment and the truthful testimony thereto of men in good moral standing can show, that Sunday "very early in the morning" (verse 1), later (verse 15), still later (verse 21), and yet later after noon, but still Sunday (verse 29), was "the 3d day" from these things (compare verses 7, 20 and 21), all of which it seems to us the Saviour himself still further explains and endorses, even to the limitation and *proper qualification* of whatsoever else he might have said, and did say, but has been misunderstood in, as to "3 days and 3 nights." For on this Sunday he "said unto them, Thus it is written, and thus it behooved Christ to SUFFER, and to rise from the dead *the third day*" (Luke xxiv. 46!). Now with a Thursday for the Crucifixion (which could have been the case in this 16th year of Tiberius, on Thursday, Nisan 14th, *i.e.*, Thursday, March 17th, 29 A.D.) we can comprehend the specific references found in Luke xxiv. to his arrest, trial, condemnation, suffering unto death on the cross, and burial, and to his subsequent resurrection, from the grave, on "the third day," thereafter, which was the day of this conversation, and can understand how these and similar references must be allowed to qualify the other statements as to "three days and three nights" as in the case of Jonah, of which we lack the specifications as to actual hour—for a specific statement

may always serve to qualify a general one, though not *vice versa!* Aside therefore from many other and to us, thus far, insurmountable difficulties (Historical, Mosaic, and Calendric), we cannot see how the two disciples could have said, "to-day (*i.e.*, this 1st day of the week = Sunday) is the third day since (that goes away from the day on which) these things were done," if they were done, and were understood by them and by the Saviour to have been done, on a Friday, or yet on a Wednesday! or on any other day than on a Thursday.

ALREADY SETTLED.

In so far, however, as a final discussion of the chronology of this whole matter is concerned we have already harmonized all the references in their proper place. See News Leaflet on the consideration of Wednesday as to the day of crucifixion (July 1895, No. XXXVII.), and woven them all into their proper places in Study No. Fifteen, *q.v.* Yet we are open to any further testimony, and argument founded upon Gospel data, bearing upon either Wednesday, Thursday or Friday, for the date of Crucifixion, though we must confess that we judge Wednesday, Nisan 13th, to be thrown quite as much out of the question as Friday, Nisan 15th, by virtue of the whole array of qualifying conditions. If, however, Wednesday was indeed the day of crucifixion, as some maintain (in order to have the entombment of the Saviour exactly 72 hours and so give literal*

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*But *forced* weight in that the literal weight measures from the taking, condemnation and killing, rather than the incidental burial.

weight to the "3 days and 3 nights" referred to by him as a parallel to the case of Jonah, then it is incumbent upon them to demonstrate that Jonah was cast into the sea at sundown, and cast out upon the shore at sundown, since they wish to strain the simile to suit the Saviour's case, which they misunderstand. For Jonah was "three days and three nights" in the belly of the fish, whereas they wish to make the Saviour "three nights and three days" in the grave, the which is a *reversal* of the type. But we who perceive the throwing of the Saviour into the Prætorium of Pilate at sunrise to be the beginning of the antitype, obtain the "three days and three nights" in due order, and are satisfied!*

The *theorists* also have to set all the other references to the crucifixion in harmonious array upon the calendar; nor to do this may they pick up the cross and transfer it to some other convenient Wednesday so as to reach a 14th of Nisan, but must leave it in this 16th year of Tiberius Cæsar, where all the sacred types, and secular data fix it, and so upon Wednesday, Nisan *13th*, March 16th, 29 A.D., which is fatal.

While, therefore, the objections to a Friday Crucifixion and a Sunday Resurrection are insuperable, as in these premises a three-day and three-night detention cannot be made out mathematically so long as $2 \times 3 = 6$, the contention for a Wednesday Crucifixion both overloads the premises and strains the calendar beyond its elastic limits. New Moons, Feasts,

* To be further elucidated, D. V., by a diagram sent us by a fellow worker.

Consulates, Regnal Years, and the host of other chronological elements involved cannot be fudged with merely to save a forced construction that is itself arrayed against a dozen other plainly worded texts. The point is this: the nearer we get to the truth, the more of the truth we will get — and its price is above rubies, which are growing rarer day by day — already far above diamonds in value! But to return, from our long digression, to St. Peter and his Centurion host:

WATER A NECESSITY.

Now, "while Peter yet spake these words, the Holy Spirit *fell on all them which heard* the word." There is no doubting the evidence of our own senses. Who could "forbid water that these should not be baptized?" And who in modern times shall be listened to, who presumes to say it was not meet and necessary to perform and conform to it? Now Peter "commanded them to be baptized in the name of the Lord," and the Centurion who knew what it was to be "under authority"—obeyed and Luke and Inspiration found it unnecessary to record that all did likewise (Acts x. 44–48).

"Then prayed they him to tarry certain days" (Acts x. 48) and it is implied he did, a few; and we may also suppose he met Philip there, and that a Gentile Church was duly founded, and fully officered of themselves, in all of that primitive simplicity more than which cometh of evil, and inevitably breedeth controversial trouble! Now the news spread to Jerusalem and before the Fall was over

Peter probably returned thither and explained the matter fully (Acts xi. 1–18).

CHRONOLOGICAL REFERENCES.

In the next twelve verses (Acts xi. 19–30) Luke again exercises the "Historical privilege," and sweeps a complex chronological connecting link backwards to the year of Stephen's death (4027 A.M.) and to the Sabbatic one referred to in chapter ix. 31; and forward to the next Sabbatic year (4040 A.M.) in which Barnabas having sought Saul at Tarsus fetched him to Antioch and which year they occupied in preaching Christ. All this is best grasped by contemplating the church at earnest work during these six years that intervene between these two Sabbatic years, *i.e.*, from 4034 to 4039 A.M., inclusive, and in the second of which the Gentile Church was founded at Cæsarea. There are other, and collateral, time-measures, that adjust this matter with concurrent force (Gal. ii. 1; Luke xi. 29; Acts xi. 30; xii. 25, etc., etc.). Let us however pursue the thread of time itself, and locate its knots only as they slip through our hands.

Nero born at Antium nine months after the death of Tiberius, December 13th, 36 A.D., in the first year of Caligula.*

Consular List for 37 A.D.: M. Aquillius Julianus: P. Nonius L. f. Asprenas. Frontinus de Aquæduct says (Art. XIII. Ed. Petav, p. 49) "DCCLXXXVIIII." *i. e.*, 789 A.U.C, the Jan. 1st of which must fall in 37 A.D. Theophilus High Priest at Jerusalem.

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* In the consulate of Proculus and Nigrinus, *i. e.*, just at the end thereof. See Suetonius Nero, C. 6.

In this civil year (4035 A.M.) Agrippa, having been one year a king, leaves Rome and goes to his own kingdom, where he surprises all who had known him in his poverty. His three years as king over his own Tetrarchy *in loco*, commence in the Spring of this year, and end with his 4th total. During these years the procuratorship of Judea was suspended, Marulus returning to Rome, and Agrippa having charge of Jerusalem. (See Josephus *re* Agrippa).

4036 A.M., 37–38 A.D. The VIII. year of the XIX.-year Cycle of the Lesser Light. Shebet determined by the Solar Eclipse of Christmas day, 37 A.D., and Ab by that of June 21st, 38 A.D. It was an intercalary year. St. Matthew published in Hebrew.

THE GOSPEL SPREADERS.

Saul last heard of at Tarsus, and if at Tarsus, tent-making, but certainly an earnest Christian, and no doubt doing his utmost to persuade the Jews. But if still in Britain, as is most probable, then rearing a Tabernacle indeed, unto which in due time all our tribes, following the Spirit's lead failed not to come in God's due day! Now at this time also the labors of certain of the scattered Christians who in their travels had reached Phenice, Cyprus, and Antioch, preaching, however, the word to none but Jews, became more successful, and Antioch, a great center of commerce and Roman civilization, comes into view (Acts xi. 19). These men were regular Evangelists, men persuaded to tell the Gospel, whether authorized or not in our sense of the word. Persuasion as to any duty is a sufficient authority for performing it!

God puts it into the heart to do—what man shall put it into the ear to desist!

Herod's (Antipas') ambition being inflamed at Agrippa's good fortune, he goes to Rome in his 39th year (37–38 A.D.) at the instance of Herodias, seeking to be made a king also, but is banished to Spain, where his wife joins him. He dies in exile in the tenth year thereafter.

In this same year (the 3d of Caligula, Pontius Pilate committed suicide (Euseb. Chron.), Arosius states in the second of Caligula, both authorities, however, are covered by this 4036 A.M. year = 37–38 A.D. = 2–3d of Caligula. Poor Pilate! From the first "he knew not what he did," but he had light and authority enough to know and do better, and just lack enough of milito-gubernatorial force to act against his convictions in the face of a mob. Had it not been so ordained, however, how had the prophecies been fulfilled? There are no accidents possible in God's plan, nor any possibility of injustice. We shall all understand this anon in the restitution of all things, and Pilate, too, will have his question answered by the Truth Himself who prayed for him and practically condoned his part in the offense on the spot. This year Vitellius was recalled and Petronius was sent with an army to Jerusalem to enforce Caligula's aspirations to Divinity! The latter was slain before the matter was settled (Joseph. Wars, B. II. c. 10. See next year).

Consular List for 38 A.D.: C. Cæsar Germanici f. Tib. Aug. n. Aug. Germanicus II.; L. Apronius L. f.

Cn. Cæsianus. The lists given by Cassiodorus and Victorius insert here the names of Publicola and Nerva; this is erratic, unless they were alternates. For discussion, *vide* Jarvis, p. 307.

Proper year for the Secular Games at Rome. It is doubtful (in view of the events of 4031 A.M.) whether they were celebrated. Simon, High Priest at Jerusalem (a little more than one year).

4037 A.M., 38–39 A.D., IX. of the Lesser Cycle, Eclipse of the Sun, 14th day of 12th month 38 A.D., absolutely fixing the beginning of Tebeth. [This same day, 19 years forward, to wit: 57 A.D., was also marked by an eclipse of the sun, which again absolutely fixes Tebeth for that particular year. Both 38–39, and 57–58 A.M. are IX. years on the accurate Lunar Cycle that threads all sacred history.]

Consular List for 39 A.D.: C. Cæsar Germanici f. Tib. Aug. n. Augustus Germanicus III. without a colleague (Julianus later). Dion LIX. 24.

Matthias High Priest at Jerusalem, three and a half years from about Spring of 39 A.D. The Eclipse of the Sun, 10th day of 6th month, June, in this year, fixes the new moon of Tamuz beyond displacement.

AGABUS PROPHESIES OF FAMINE.

Saul last heard of at Tarsus, but probably still in Britain! And now some of these traveling Spreaders of Good News, men, this time, of Cyprus and Cyrene, also came to Antioch. But these preached even to the Greeks, for the spirit of true, liberal, broad Christianity was beginning to dawn here and there. The Gospel was in reality sent only to "Our Race," *i. e.*,

to Israel! scattered among all others. But as "Israel" was now already nearly *Lost* both to the fishers and to themselves, the only way, perchance, to catch them was to testify to the truth among the Gentiles, preaching, offering it as free to all, and accepting unto Abraham all those who came (Acts xi. 20). Note, however, that there is order in all things, and that God foreknew those whom He sought, and sought them thus, that He might, thereafter, seek the broader harvest too! For there is yet another Pentecost in store for wider folds, surely to be testified to in due time nigh at hand! And in these days it was (as we interpret) that Prophets came to Antioch from Jerusalem, among whom Agabus signified by the Spirit that there should be a great dearth throughout the world. (Acts xi. 27, has a double Chronological reference. The verse is placed in juxtaposition to its point of fulfillment, but we take it that "these days" refer (in so far as the Prophecy itself was concerned) to the days in which these pioneer preachers first came to Antioch, in the days of Caligula, the last line of verse 28 implying fairly that the prediction, anteceded the reign in which it was fulfilled, otherwise it could have had small purpose as a *prophecy!*)

"LISTEN O ISLES."

4038 A.M., 39–40 A.D. Solar eclipses 4th of November and 4th of December, fixing the Hebrew lunar months Casleu and Tebeth respectively and beyond all further controversy. This was a X. year on the Cycle of the Lesser Light.

Saul last heard of at Tarsus. The preaching went

on at Antioch and a great number believed and turned unto the Lord (Acts xi. 21). And the Prophets, Agabus and others, made their way back to Jerusalem, probably accounting for the way the tidings of what was taking place in the North came to the ears of the Church (Acts xi. first part of 22).

It was also in 40 A.D., as History likewise tells us, that "Simon Zelotes arrived in Great Britain." The principal authority is Dorotheus, bishop of Tyre, 300 A.D., his testimony may be considered decisive; "Simon Zelotes traversed all Mauritiania and the regions of the Africans, preaching Christ. He was at last crucified, slain and buried in Britain." Opposite the year XLVII. A.C. (which, reduced to true A.D. and placed as does Usher in the eleventh year of the Apostolic Mission, *i. e.*, eleventh after the Crucifixion, falls in 40 A.D.) Usher says, "*Simon Zelotes evangelium in Britannicis insulis prædicavisse dicitur*" (vol. VI. pg. 551; V. pg. 18; VI. pg. 287), *i. e.*, "Simon Zelotes is said to have preached the Gospel in the Island of Britain," eleven years after the Crucifixion.

Consular List for 40 A.D.: C. Cæsar Germanici f. Tib. Aug. n. Augustus Germanicus IV. abdicated (Jan. 7th) and replaced by Q. Pomponius Secundus: Cn. Sentius Cn. f. C. n. Saturninus.

That the Consular List, as now and herein adjusted, is correctly placed, gains additional credence from a reference in Josephus to the length of Caligula's reign, and to the names of the two Consuls under whom Claudius came to the Empire, to wit: "Now when Caius (Caligula) had been Emperor *three years*

*and eight months,** and had been slain by treachery, Claudius was carried off by the army that was in Rome and made Emperor. But the Senate, at the suggestion of the Consuls, Sentius Saturninus, and Pomponius Secundus, gave orders," etc., etc. (Joseph. Jewish War, Book II., c. xi. § 1) "Moreover, he bestowed upon Agrippa his whole paternal kingdom *immediately*, and added to it, besides these countries that had been given by Augustus to Herod (the great), Trachonitis, and Auranitis, and still besides these, that kingdom which was called the Kingdom of Lysanias" * * * he bestowed on his (Agrippa's) brother Herod, who was also his (Claudius) son-in-law (by marrying Bernice) the Kingdom of Chalcis (Jos. W. II., c. xi. § 5). To obtain the gist of this chronological harmony best, the student is referred to Plate XII., Our Race News Leaflet Nos. XXVIII.–XXXIII. The new moon of Sivan was marked and fixed by a Solar Eclipse April 29th, 40 A.D. But to return to Roman History.

CLAUDIUS AND AGRIPPA.

The assassination of Caligula occurred on January 24th, 40 A.D. after he had reigned three years, ten months and eight days, in the 29th year of his age (twenty-eight years four months twenty-four days). Caligula was succeeded by Tiberius CLAUDIUS Drusus Cæsar (age 49, in his 50th year). Immediately upon his accession, Claudius rewarded Agrippa (who

*Two months and eight days spent (interval) between death of Caligula and accession of Claudius, in controversy with the Senate. See Josephus (Jos. War, Bk. II. c. xi. § 2–5) who dates from settlement of the succession, while others make it three years ten months eight days from the death of Tiberius.

again residing in Rome had greatly assisted him in his two month's controversy with the Senate) and bestowed upon him (still as "*King*") his whole paternal *Kingdom* with valuable increments (Josephus War, Bk. II., c. xi. 5). Agrippa now rules three years longer, making seven in all. Josephus, properly understood, records some beautiful chronology as to Agrippa, his seven years of total reign form a span from the death of Tiberius to the 4th of Claudius, and fix the reference in the book of Acts.

"CCV. Olympiad. Eubulidas, Laodicean, *Stadium*, 40 A.D. Claudius reigned over the Romans."

This was celebrated in 4753 J.P., 793 A.U.C. (Varro), 787 Nab., but Claudius' first regnal year began in 792 A.U.C. (Varro).

4039 A.M., 40–41 A.D.: XI. year of the Cycle of the Lesser Light. The Solar Eclipse of Oct. 24th, 40 A.D. fixes the beginning of the month of Casleu.

Sixty-seven days later, about Shebet 7–8, Titus was born on December 30th, 40 A D. Suetonius says Titus was born "on the third before the calends of January, of that year which was rendered memorable by the assassination of Caligula." Dr. Jarvis takes this to have been the 3d before the January which *preceded* Caligula's assassination! we however interpret it exactly as Suetonius delivered it, "*that year which* was rendered memorable by the assassination of Caligula was 40 A.D., *as Dr. Jarvis himself notes, and not 39* A.D.! *its* "third before the calends of January" was at the very end of the year itself! and *had a specific place on the Roman almanac*

(Dec. 30th) and was known as "the 3d before the calends of January," as every Latin scholar understands. We therefore differ with the Doctor's estimate by one year, and take this occasion to point out how easily a mere difference of opinion may lead to serious error in chronological computations, and that we must interpret chronological data *in its own terms*, or our work will inevitably fall out. Fortunately this matter as to Titus' age at his death does not inflict a difficult chronological bequest upon us as it would have done had the Romans estimated by generations; so the difference is merely a local one, we making Titus to have been 39 y. 8m. 15 d. of age at his death (and Dr. Jarvis 40 y. 8 m. 15 d.) on September 13th, 80 A.D. Dr. Jarvis was no more authorized to leave the *specified* year of *Caligula's assassination*, for the preceding one, under the circumstances, than he would have been had the date of birth been given as "the 3d before the Kalends of December," or July, or February, or any other month of the year of assassination! yet we have met with no more careful a chronological detective than the Doctor, in spite of many similar disagreements with his results both in general and in particular.

Consular List for 41 A.D. Tib. Claudius Drusi, f. Cæsar Augustus, Germanicus II., C. Cæcina Largus II.

The solar eclipse of April 19th, 41 A.D., fixes the lunar month of Sivan.

SAUL REAPPEARS.

Barnabas seeks Saul. Saul certainly now at Tarsus, having returned thither, if he had been away, as

we take to have been the case. It was in this year that the resolution of the Apostles was taken to send Barnabas as far as Antioch, who when he came, was glad to water what his own countrymen of Cyprus had been instrumental in planting. And now by his preaching much people were added unto the Lord. Then, ere the year was out, he departed to Tarsus for to seek Saul, who now, for eight full years, had dropped quite out of sight! He found him at Tarsus, but at what, in particular, we are not informed; yet, whatsoever was his avocation, it was dropped at once, and like a Gideon, an older type than even Cincinnatus, he returned with Barnabas to Antioch. To this effort then, of Barnabas, in so far as mere human agency is concerned, do we owe, whether we be "of the Gentiles," or "of Israel out of the Gentiles," the recovery of Saul out of his longer seclusion and mayhap more important journey than the Arabian one (Acts xi. last part of 22–25).

MORE NEWS FROM THE ISLES.

Now opposite his A.C. XLVIII. (which is 41 common A.D., and the twelfth year of the world's evangelization by the Apostles), Usher records as follows: "*Josephus Arimathæensis, una cum Lazaro, Maria Magdalena, Martha, Marcella, Maximino et aliis, a Judæis Hierosolymitanis in exilium pulsus, Massiliam applicuisse et Gallis evangelium prædicavisse dicitur*" (vol. V. p. 29; vi. p. 551), that is: "Josephus of Arimathea, together with Lazarus, Mary of Magdala, Martha, Marcella, Maximinus, and others, driven into exile from Jerusalem of Judea, is said to have reached

Marseilles and to have published the Gospel in Gaul."

Bishop Usher, opposite this same year, has also the following note: "*Barnabas Apostolus* in Scotia Beatum *baptizavisse dicitur*" (vol. V. p. 20; VI. 291, 551), that is: the Apostle Barnabas is said to have baptized Beatus in Scotland." This could *not* have been Barnabas, at least at this time (twelve years after the crucifixion)! for it was not until this year (41 A.D.) that Barnabas was sent from Jerusalem to Antioch! But it could have been Paul himself, who if so, must soon after have left Britain and returned to the East, and so come back to Tarsus in time for further missions now about to be referred to. And when eventually Barnabas met him at Tarsus the connection of the latter with the event of Beatus' baptism in Great Britain may have arisen from the fact that it was he, Barnabas, who first announced it in letters to the parent Church at Jerusalem.

In the Fall of 41 A.D. fell the intercalary month of Ve Adar, or "the Revolution of the year," as the Hebrews called it. It extended from the new moon of August 15th to that of September 14th.

SABBATIC YEAR (72D).

BY NAME CHRISTIANS.

4040 A.M., 41–42 A.D. The twelfth year of the Lesser Cycle, the beginning of Bul is fixed by the lunar eclipse of October 13th, 41 A.D. It was the 2d Sabbatic year after the Crucifixion.

Saul, having left Tarsus with Barnabas shortly before, arrives at Antioch as the year begins. And it came to pass, that for a whole year they assembled

themselves with the Church, and taught much people. And the disciples were called CHRISTIANS first at Antioch (Acts xi. 26). Now, at this time the famine, long ago predicted by Agabus, began. The Sabbatic years, owing to well merited judgments, fell heavily on Judah in her latter days. But in the Reign of Claudius, the whole Roman Empire suffered from unprecedented, wide-spread dearth. Besides the one that now began in Judea, Eusebius mentions one in Greece, he and Dio one in Rome, and he and Tacitus a second one in Rome—the words of Agabus did not prove void on their return! The want increased throughout the year, and at the failure of the Autumnal crops elsewhere, the strain in Jerusalem became serious (Jos. Ant., B. XIX. c. viii. § 2, etc.).

In this year, perceiving that the tribute of the Britains had been long neglected, Claudius sent his Lieutenant, Aulus Plautius, with an army to Britain. When landing he captured Catacratus their captain, the son of Cumbelin; this brought about the subjection of the Boduni. or inhabitants of Oxford and Gloucestershire. Plautius, with the aid of Vespasian, pursued his victory until Logodumnus, brother of Catacratus, was slain, whereupon the Britons growing desperate, obliged Plautius to send to the Emperor for more aid.

Consular List for 42 A.D. Tib. Claudius Drusi, f. Cæsar Augustus Germanicus III., L. Vitellius P. f. II.

Early this year Marsus became Governor of Syria, in the place of Petronius (794 A.U.C.). The Solar Eclipse of April 8th, 42 A.D., fixes the beginning of Zif.

THE SEVENTY-THIRD WEEK BEGINS (DAN. IX. 24).

4041 A.M., 42–43 A.D.: XIII. of Cycle of Lesser Light. Beginning of Bul fixed by the Solar Eclipse of October 2d, 42 A.D. Elioneus, High Priest at Jerusalem from the commencement of this Civil Year, for one year.

Claudius now invaded Britain in person, disarmed the Britons without confiscating the estates of the nobility, which so gained the love of the people that they honored him like a god. He then returned in triumph to Rome, leaving Aulus Plautius there as the first Roman Lieutenant of Britain (5 years).

Arviragus, later a king of Britain, but now a successful warrior-prince only, is said to have successfully opposed Claudius until a marriage was concluded between him and one Genissa, a daughter of Claudius (Humphry Lhuyd).

Consular List for 43 A.D.: L. Passienus L. f. Crispinus II., then P. Pomponius Secundus T. Stalilius T. f. T. n. Taurus. Correct year for Secular Games at Rome.

The Solar Eclipse of February 28th, 43 A.D., fixes the beginning of the Sacred Year (Nisan) and the closely succeeding Solar Eclipse of March 29th, same year, settles the place of Zif, while that of Aug. 23d fixes the end of the Civil Year and the beginning of the next.

HEROD SLAYS JAMES. PETER IMPRISONED; DELIVERED.

And now, the disciples, every man according to his ability, determined to send relief unto the brethren

which dwelt in Judea, for the Winter had proved still more severe. Accordingly, what they had collected they sent "to the elders, by the hands of Barnabas and Saul," who started out in time to reach Jerusalem in the Passover season (Acts xi. 29–30).

Now, about this time, just previous to the arrival of Barnabas and Saul, Herod (Agrippa, *senior*) began to vex the Church and killed James, the brother of John, with the sword (Acts xii. 1–2). In the meantime, the pilgrims came from Antioch with alms to the Church, but secretly, for matters were by no means safe! They arrived just before the days of unleavened bread, *i. e.*, in the second week of Nisan, between the two dates marked by eclipses and to which we have just above referred,* and in time to meet Peter, just before his own incarceration. They also saw John, and James (the brother, so-called, of our Lord), and Paul had opportunity to discuss other matters besides famine, and the deeds of Herod, yet privately, as to his views on Gentile matters as he clearly sets forth in Galatians II. (see pages 74–77).

PETER YIELDS TO PAUL.

One point to be magnified, as to this visit, is the one expressly made by Paul himself in reference to it, and that is the fact that it accomplished the surrender of the Gentile mission to Paul and Barnabas, *Simon Peter himself*, whom Paul calls CEPHAS, *acquiescing* (so much the worse for Rome's pretentions as to her *Petrine* origin!), "and when James, *Cephas*, and John,

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*N. B.—Not necessarily seen at Jerusalem, but none the less necessarily fixing the lunations.

who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that WE *should go unto the* heathen [the uncircumcision, *Diaglott*], and they unto the circumcision" (Gal. ii. 7–9). That is, that PETER, James and John should labor among the Jews, and Paul and Barnabas among the Lost Sheep of the House of Israel, who were scattered among the heathen, and to whom *they certainly did go*, and among whom there is little if any trace that any of the rest very notably labored.

This 43 A.D. was the 14th year, inclusive, *i.e.*, current on the Calendar, since his conversion (30 A.D.); as he, himself, relates in Gal. ii. 1, and the visit, though one of alms, and of revelation (perhaps special to himself), could not have been a very pleasant one. His connection with Stephen's death had left a sore spot among those to whom he had afterwards gone over; had made bitter enemies out of all he had left; the famine which was rife, and the persecution which was sudden, made him loath, in addition to his own possible misgivings, to discuss his Gentile views too openly in the Church and at any rate before he had a chance in the days of unleavened bread, that very next week, Peter was, himself, incarcerated (Acts xii. 3–5). We presume that Barnabas and Saul were lodged with Mark's mother, relatives of the former, and that all joined in the supplications sent up for Peter's safety. Herod proposed to yield Peter to the people as soon as the Passover season was over, but God disposed the matter otherwise. For an Angel

came that very night, eve of Monday, 22d of April and Nisan, and succeeding the last day of the Passover week (to wit: the one succeeding Wave-Sheaf Sunday, which, this year, fell on Nisan 21st), and restored his liberty.* Then Peter, having hurried to Mark's home, and hastily related his adventures, bade them all farewell and departed to another place† (Acts xii. 3–17).

DEATH OF HEROD AGRIPPA.

Now, so soon as it was day (of the same date, Monday, Nisan 22d) there was a great commotion at the prison, and when Herod had sought in vain for Peter,

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*An Eclipse of the Sun on Astronomic Thursday, Feb. 28th, makes April 1st the 1st of Nisan that year; hence, Sunday, April 14th, O.S., 43 A.D., the 14th of Nisan. Passover week came in on Monday for the 15th, or Feast day, and Saturday, April 20th, was the Sabbath of Passover week from whose "morrow," Sunday, April 21st (111th day of that Julian year), the Mosaic count to Pentecost is reckoned. This night and the beginning of April and Nisan 22d, is the one on which we place Peter's miraculous escape from prison.

A FOUNDATION WRECKED.

†Where, not stated, but eventually and before he returned to Jerusalem, he seems to have come down to Antioch, where the discussion as to the Gospel to the Gentiles seems to have been resumed (Gal. ii. 11–14). Roman Catholics insist that "St. Peter founded their Church in 42 A.D., and quitted that city in 43 A.D. when all the Jews were banished by Claudius!" There is not a shred of evidence to support this absurd legend, for it was not until this year, 43 A.D., that Peter was forced temporarily to leave Jerusalem, and in it and 42 A.D., owing to the interdiction of Claudius, he could not have entered Rome. There is no mention of Peter's presence or residence in Rome by Jude, James, Paul or John in their numerous Epistles, none in

he summarily sentenced the guards to death, and himself went down to Cæsarea where he abode. The King was about to engage in war against the Sidonians, but an embassy from them desiring peace awaited him, and being persuaded, he appointed the 2d day of the Claudian games* for the official inter-

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the Acts, nor can the legend itself be traced earlier than the fifth century! Peter was the "Apostle of the Circumcision," and we naturally find him again in Jerusalem, his proper base of operations (if anywhere!), seven years later, A. D. 50, addressing the Council (Acts xv. 6–14), but merely as a member, in that James, the *Lord's* brother (if any one), was the presiding officer among his peers (Acts xv. 13; xxi. 18). In fact it does not appear that any of the Apostles visited Rome, save Paul alone, and none of them desired its dread Episcopate, nor could anything be conceived that is more incongruous to the entire spirit and history of God's scriptural dealings with "Israel" and "Judah" and the "Gentiles" down to this very time, than that He should suddenly and in secret (*i. e.*, with no open record whatsoever) have transferred His Church (of all places on Earth!) to Rome! the very capital of the Fourth Beast of dread and terrible significance, as Gabriel showed to Daniel! Let the very thought of such a possibility perish from the Christian mind! for it never could have found lodging in a heart dominated by a faith in Moses and the Prophets! Finally, and as a matter of serious concern, ere they confirm themselves in further willfulness, Roman Catholics are welcome to as much of Peter as they can make out of *Jupiter*, the real God of Rome, and whose temples the Italians have remodeled, and whose rites and all the host of whose images they have notoriously adopted, through a mistaken appreciation of *Art* as applied to worship (Exod. xx. 4-6, *non-revised* edition).

*43 A.D. was the proper year for "Cæsar's Games," which began to be celebrated in the 6th year of the 2d Triumvirate, 38 B.C., and fell regularly five years apart; thus: 38, 33, 28, 23,

view, at which his fatal sickness was incurred. All this was early in Zif. And soon after Barnabas and Saul, taking Mark along, returned to Antioch (Acts xii. 18–25).

Peter, after his flight from Jerusalem, seems to have come up to Antioch some time late this year, and to have remained there one, if not two years before his departure elsewhere (to Babylon and the East), and his eventual return to Jerusalem before 50 A.D.

Finally, it was in this year, therefore, that King Agrippa died (in his 54th year), having reigned nearly 7 years; 3 since his elevation at the death of Caligula, 3 before that *de facto* in his own Tetrarchy, since his return thither, and 1 before even that, at Rome upon his original elevation by Caligula (*i.e.*, 4 in all under Caius Cæsar). The circumstances of his death were very sudden, as described in Acts xii. 20–23 (Jos. Ant., Bk. XIX., c. viii. § 2, etc.). Now upon his death, Agrippa Junior, his son was only in his 17th year, so Cæsar delayed making him a King, and sent Cuspius Fadus to be procurator of Judea, and of the entire Kingdom (1½ years only. Jos. Antiq. XIX., c. ix. § 1–2). Now it is right here that

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18, 13, 8, 3, B.C., A.D. 3, 8, 13, 18, 23, 28, 33, 38, 43, the year in question, which was their 17th celebration. A.D. 43, was likewise the proper year for the "Secular Games." The exact date of the "Claudian Games" we do not know, but presume they were celebrated in May, which month was stripped of its ancient name and called Claudius for a while. At any rate, the death of Agrippa must have occurred late in the Spring or early in the Summer of 43 A.D.

Josephus comes to our support with a back reference to the very famine that brought Paul with help to Jerusalem. This famine was particularly severe, and is plainly referred to by Josephus (Antiq. XX., c. ii. § 5; c. v. § 2) as extending into the administration of Cuspius Fadus, and even continuing over into that of Tiberius Alexander's day, for it was under "these Procurators" that Queen Helena's charity at Jerusalem was so marked and appreciated.

Towards the end of this (4041 A.M.) civil year Longinus came as Governor of Syria, for but a few months, not longer than through the Winter of that (43 A.D.) year.

4042 A.M., 43–44 A.D. The year XIV. of the Lesser Light came in with a Solar Eclipse, 23d of August, 43 A.D., and another Solar Eclipse ended that month of Tishri and marked the beginning of Bul, September 21st.

CO-WORKERS AT ANTIOCH.

Early in the civil year Joseph became High Priest at Jerusalem for nearly 3 years. It finds Barnabas, Saul, Mark and Peter working together for the Gentiles at Antioch, but when James came down Peter withdrew, and others with him, fearing the Jewish sentiment in the Church at Jerusalem for which Saul withstood him (Gal. ii. 1–14!).*

Saul was certainly the strongest character in the

* And this again is indirect, or negative testimony that Peter could never so far have overcome his pro-Jewish weakness to have gone to Rome in the very face of it, and set up a Gentile mission!

early Christian Church. He was the hardest worker, so far as we know, was the most consistent to his principles and the ablest and most prolific writer of polished, forcible Greek, of logic, of ethics, and of morality, the most indefatigable thinker and preacher both in season and out, and withal the most human, manly, fearless, and misunderstood of all these noble men. He was the least of them, but of what stature! In his own estimate he was but slow of speech and insignificant in personal appearance, but this does not describe the man sufficiently to satisfy. If his birth was indeed premature, how long have we to wait before the literal Pauline age begins of which he was the type! Not long, ye may be sure, O Saxons of the Hebrew stock, if these days, in which we are now writing, be the days of lamp-trimming and of the restoration promised from of old! The great Sabbatic Day of God, 1000 years of rest, in which it is permitted to do good, is close at hand, therefore let all the world rejoice: The gospel is again Good News!

It was, perhaps, (?) during this year that Saul had that wonderful experience referred to (in II. Cor. xii. 2) 14 years later, if so be he referred to himself, as is generally supposed (in this connection it would be interesting to get at the full chronology of II. Cor. xii. 24, the which for "filling in," we must leave to others; meantime *vide* page 165).

Quadratus now arrives and relieves Longinus as Governor of Syria during the winter of 43, or early in 44 A.D.

Consular List for 44 A.D.: M. Vinicius P. f. M. n. II.; T. Statilius T. f. T. n., Taurus Corvinus.

Nisan came in with an eclipse (solar) February 17th, 44 A.D. *Our* February 29th, for it was a Leap year (Cal. E.D., O.S.), was the 12th of Nisan, but the Romans doubled the 24th of February (which was the 8th of Nisan) for their "*double sixth*" before the Kalends of March. Vespasian a General in Britain.

PRETENDERS.

In these days arose the insurrection of Theudas, who was soon destroyed (Jos. Ant., XX. c. v. § 1), but certainly *not* the Theudas referred to in Acts v. 36, who long preceded that Theudas and arose in the days of Cyrenius (Acts v. 37) unless, of course, he was the same agitator *renewing* his pretensions, and coming to his final grief, and to that of all who followed him.

No generation is without these characters—our own fills up a phenomenal list of them; we are founded in the belief, and warranted in it by the Scripture that they are all without exception either deceived or deceivers, and chiefly the latter! We mention no names, it is unnecessary to warn the "wise," but we have a large folio full of letters, articles, and newspaper clippings, and a numerous file of periodicals, many of them from the rest, referring to the would-be "great ones" of *this* description; and it seems as if Ephraim and Manasseh in particular were singled out as the centers of their manifestation. They are specific signs of the times, in our days more on account of their number and the audacity of their pretensions than their novelty. History should be read by those who seek

a leader! We know of one poor worm who actually accepts what he deems to be Divine honors from his deluded followers, who are by no means few in number, nor unsacrificing in their misguided and misdirected folly. He is literally "worshipped, hymns are sung to him," and we have seen blasphemy out-do itself in printed adulation to his power and greatness without awakening a solitary protest on his part. He is but one of many according to degree, who since the days of the years of this age of preparation (120 y.) commenced its course, have both sought and found many whom they lead onward to ruin.

It is impossible that any such character, employing similar methods, can be sent of God; they come in their own name no matter how they disguise it in the garb of truth. A loaf of bread is dangerous food, even if made of the entire wheat, when there is *poison in it!*

"CCVI. Olympiad. Valerius, Mitylenean, *Stadium*" (44 A.D.). Olympic new moon on July 13th, which began the Jewish month of Elul that year.

In this year Alexander caused to be crucified the sons of "that Judas who had caused the people to revolt when Cyrenius came to take an account of the estates of the Jews, as we have shown in a foregoing book (Jos. Antiq., XX. c. v. § 2). Thus we have the closing section of that particular chapter of the evidences of Christianity, which Luke began (Luke ii. 2), Mark continued (Acts v. 36), and Josephus finishes.

A BRITISH BISHOP.

This year, "Aristobulus, one of the seventy disciples, was chosen by St. Paul to be the missionary

bishop to the land of Britain" (*Martyrology of Greek Church*). "It is perfectly certain that before St. Paul had come to Rome," writes Alford, "Aristobulus was absent in Britain." The circumstances surrounding the founding of the British church are clearly providential, and we opine that Paul's natural concern for the church in the strong northwest corner of God's acres, and of which we are presuming he was himself a chief sower, led him to send Aristobulus thither pending some convenient time when he himself could *return* to those now familiar fields!

Now among the earliest converts in Great Britain was Gladys, the daughter of Caradoc. This Gladys (*i.e.*, she who is later called *Claudia*) and Eurgen, his, Caradoc's, sister, and Linus, his son, were all converted in Britain before they were carried into captivity to Rome. Then and thereafter Caradoc, himself, Bran, his father, well known as "Bran the Blessed," and the rest of the family were converted at Rome, chiefly through the instrumentality of St. Paul himself, and came also unto Christ! There is the outline of a beautiful chapter of history involved in the conversion of Britain's Royal Line in that generation, and we earnestly invite our fellow students to set its incidents in due array. Our own work is chronological and has to forego the greater pleasure of setting forth the clothing of flesh and blood and spirit on the skeleton of time. Some day, please God, we will read the work of our successors and rejoice with them, and forget our own part in

the pleasure of that which is its fruition and of course far better.

A CORRECTION.

By some inexplicable misunderstanding of the internal evidence itself, or lapse, perhaps, or rather as we opine, from some tampering with his original works, the letter which Claudius sent to Jerusalem (in the consulate of Vinicius II. and Corvinus) in this Procuratorship of Fadus, has gotten mixed up with the one that Nero sent 18 years later in that of Rufus and Pompeius (when Fadus was Governor and Procurator awaiting the arrival of Albinus), and is now printed, in our *modern* copies of Josephus, as § 2 of cap. i., Book XX. of his Antiquities. The original § 2, which contained the real letter of Claudius, has been lost, for the letter now in its place is a gross and manifest anachronism, although we are not aware that any of our predecessors have sufficiently enlarged upon the error. How this came about we do not know; but it is in the Antiquities, a work of secondary importance to the Wars, that it occurs, and may have gotten there by carelessness even upon the part of Josephus himself. At any rate § 2, cap. i., Book XX. of the Antiquities belongs in 9th year of Nero, and will be duly discussed thereunder. In the meantime let the student read it, and refer to plate XIV. (Leaflet XXVIII.–XXXIII.) in anticipation of its proper place and collaterals.

Finally, the year which was No. XIV. on the Lesser Cycle, was intercalary, and its Ve Adar ran from August 12th to September 10th, 44 A.D. Eclipse $\frac{1}{8}$

4043 A.M., 44–45 A.D. Then came Tiberius Alexander as successor (about 4 years) to Fadus, the Procurator, in 797 A.U.C. Varro, but in the Fall of 44 A.D. The civil year itself, No. XV., began with the new moon of September 10th; there were no eclipses, solar or lunar, that Fall.

Guiderius, king of Britain, slain by Hanno; succeeded by his brother Arviragus, who slays Hanno. He survived until 74 A.D.

The Consular List for 45 A.D. was M. Valerius Asiaticus II., M. Junius Ap. f. C. n. Silanus.

Tiberius Alexander being fully in power as procurator in Palestine, the month of Adar came in with a Solar Eclipse on the 5th of February 45 A.D., and Elul also began with a Solar Eclipse on the 1st of August, the same year.

BARNABAS' AND SAUL'S FIRST MISSIONARY TOUR.

Barnabas and Saul, having now, for three years (see 4040 A.M.) quietly pursued their Christian avocations at Antioch, the time had at last arrived for them to have a wider field of operation.

The line of demarkation between chapters xii. and xiii. of the "Acts of the Apostles" is very noticeable, and the latter is regarded as the beginning of the second part of the narrative. The xiii. is a transition chapter, in which not only these two great missionaries receive a second call, and separation thereunto, but the peculiarly Great Apostle to the Gentiles passes from a secondary to a primary place in the record, and in which he becomes henceforth known as Paul, no matter how or when he obtained the latter name.

As we interpret the chronological context of chapters xiii. and xiv., this more extended *call* occurred during the natural (Luke v. 35) period of fasting which happened at the Passover season, now doubly solemn to all Hebrew Christians (Acts xiii. 1–2), and the simple ceremony of their formal separation and *consecration* took place at the second great festival of the year, to wit: at Pentecost after another commemorative (Acts i. 14, ii. 1) period of fasting (Acts xiii. 3), and not until after which they were dismissed. The month of Tamuz was spent at Salamis preaching particularly to the Jews, with John (Mark) assisting them (Acts xiii. 4–5), and another month also, that of Ab. But most of Elul was occupied in a missionary tour across the Isle of Cyprus, ending at Paphos where they encountered the sorcerer Bar-jesus (Acts xiii. 6) who was with the deputy Sergius Paulus.

When the latter, interested in Christianity, sent for Barnabas and Saul, Elymas or Bar-jesus withstood him, and "Saul (who also is called Paul)" with power from the Holy Spirit, condemned him to blindness "for a season," which being interpreted meant *until the end of that particular year*, now close at hand. The "sign" was at once inflicted (Acts xiii. 7–12) and the missionaries seem to have purposely continued at Paphos until it was consummated by the recovery of Elymas at the beginning of the next year, *q. v.* It is related by Bede that Saul got his new name "Paul" to commemorate the conversion of the proconsul, as Jerome also testifies—it is not a question of chronol-

ogy save that its *use* seems to date from this very event! (*vide* pages 71–73).

WHERE *DID* PETER GO?

We ourselves reply, and without hesitation, To the *East!* and that it was for this very reason that the Spirit prevented Paul from encroaching on his domain. The same Spirit, God is consistent, must have prevented Peter from encroaching upon the regions assigned and resigned to Paul and Barnabas. There are four years (45–46 A.D. to 49–50 A.D.) which now fit the demands of the situation. The call to Paul and Barnabas to go West seems to have been synchronous to Peter and John to go East, and all the testimony is agreeable. The fact is, we believe that the particular block of years, extending from now on to the date of the Council of Jerusalem, were occupied by the disciples severally dispersed, two and two, to the four quarters of the known world, and there is evidence enough at hand to satisfy the conviction.

Peter, leaving Jerusalem, "went to another place"; we have already met him, *en route*, tarrying a while at Antioch, after which he withdrew and disappeared.

"The Church of Rome has labored hard and long to prove he went to the city of Rome, and the whole Protestant world has as persistently denied these conclusions. To suppose that he traveled west involves so many superstitions, such as the primacy of Peter, the foundation *Rock*, and the *keys* of the kingdom, would it not be well to look eastward as the place of this apostle's labors? All the earlier traditions of the Church incline to such a view. Dr. Smith says: 'The

great schools at Edessa and Nisibis probably owed their origin to the influence of Peter. The general tone of the writers of that school is what is now commonly designated as Petrine. It is no unreasonable supposition that the establishment of Christianity in those districts may have been specially connected with the residence of Peter in Babylon.' Thus it appears that a Christian college, corresponding to the schools of the prophets, was founded while he was preaching and establishing churches. This scene of his labors being south of the Caspian Sea, and north of the city of Babylon, the ten tribes of the old Assyrian captivity, as well as devout Jews, would be the subjects of his ministry. This explains how it is that Peter wrote one of his epistles from Babylon; and why Luke, on the Day of Pentecost, recorded the Parthians and Medes first in the list of those affected by Peter's preaching.

"As it was Peter and John who were sent by the apostles to Samaria, where Israel once was (Acts viii. 14), should it be thought unreasonable that one or both of them should be guided by the Spirit to the more remote home of the dispersed Israel, so many years in exile? Especially as the view of this case stands interwoven with so many prophetic scriptures in regard to Israel, as distinct from the Jewish people, one can hardly resist the conclusion that Peter found his way to the ten tribes at the foot of the Caucasian Mountains, from whom our Saxon forefathers have clearly sprung. If, as we believe, this apostle labored with 'the remnant' Israel in the line of the

Anglo-Saxon race, on whom then, as in 1517 A.D., the Holy Spirit was poured out, may he not have had the keys of the kingdom of heaven, and been a building *rock* in a sense the Romish church has never suspected? As we read the history of the first century of the Christian era, we should as clearly as possible define between the Eastern and Western churches. In the wonderful providence of God, the Western Italian branch is withering with superstitions and the blight of formalism; while what was once a mustard seed has become a great tree, so that the birds of every nation come and lodge in its spreading branches. Such is the Christianity and civilization of the Anglo-Saxon race, as developed in the once Eastern section, then known as the ten tribes of Israel."*

THE STATIONS OF THE REST.

Little is said of Andrew; he is linked with Philip. Both of them traveled much in Greece, and trended east. Eusebius, who was the second great historian of the Church, assigns him to the region of the Caspian Sea. Philip finally "went to preach the gospel in Parthia. Bartholomew is said to have preached the gospel in "India," some allot Armenia to him as a mission field, and that he died there. Of Thomas it is related that he preached in Persia, and was finally buried at Edessa. Later traditions carry him still farther East, even to Malabar, where the Christian

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* For a canvass of this whole matter the reader is referred to "The Missing Links, or The Anglo-Saxons, the Ten Tribes of Israel," by *Rev. Morton W. Spencer.*—OUR RACE PUBLISHING Co.

Church still goes by the name of St. Thomas. Matthew also went East into Media. John is settled finally in Asia Minor. Half of them went East, and the rest West. All, no doubt, returned. as Paul did, several times to Jerusalem, and probably the majority were at the Council of Jerusalem.

4044 A.M., 45–46 A.D. The XVI. of the Cycle of of the Lesser Light; Adar eclipsed January 25th, and Elul also July 22d, 46 A.D.

SAUL HENCEFORTH PAUL.

The New Year's season found Saul still preaching at Paphos, and was signalized by the recovery of the sorcerer's sight. "*Then* the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord" (Acts xiii. 12). But Paul and his company, loosing from Paphos soon after, crossed to Perga, in Pamphylia, where John (Mark) gave up the work, and returned to Jerusalem, apparently in some little umbrage at the Gentile trend it had assumed. They passed right through Perga (Acts xiii. 14) and came to Antioch, in Pisidia, the third week, and on the 18th of Tishri, which was the day of the Sabbaths* Paul delivered that celebrated semi-chronological discourse which we have already discussed and analyzed as "The Riddle of History" (Acts xiii. 14–41). (See Study Number Eight.)

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* Note the Greek plural used here! It was a *plural* or double Sabbath! hence the use of the Greek plural in the text: Sabbath *Aazinu*, and Tabernacle Sabbath fell that year together. All such points are to be eventually settled by a resort to the Hebrew curriculum of Sabbaths.

The succeeding weeks were of no little religious interest among both Jews and Gentiles, many of whom were persuaded to continue in the grace of God (Acts xiii. 42–43). Now the next Sabbath, which was the 25th of Tishri and thus on Sabbath *Bere-sheet*, almost the whole city came together to hear the word of God. But, so envious is human nature, the Jews aghast at the multitude, contradicted Paul, and blasphemed so outrageously that Barnabas himself waxed bold, and joined Paul, henceforth mentioned as the Leader, in formally turning to the Gentiles, who were glad when they heard this; and so they wintered there, publishing the Gospel throughout all that region, and many were converted (Acts xiii. 44–49).

But toward the end of this Sacred year, as Spring drew near, the Jews succeeded in obtaining the expulsion of Paul and Barnabas, who shook off the dust of their feet against them, and came to Iconium early in Nisan, much to the joy of the disciples there (Acts xiii. 50–52).

Here, too, great controversies raged (Acts xiv. 1–2). But they abode there none the less a "long time" (18 months, see 4047 A.M.) speaking boldly, God granting signs and wonders to confirm their ministry (Acts xiv. 3).

In the meantime the new Julian year had come in with the following

Consular List for 46 A.D. Tib. Claudius Drusi f. Cæsar Augustus Germanicus IV.: L. Vitellius P. f. III.

Ananias High Priest at Jerusalem about Spring (Jos. Ant., B. XX. c. v., § 2). The Solar eclipse of

January 25th, 46 A.D., determines the beginning of Adar, and that of July 22d, fixes the beginning of Elul in this XVI. year of the Lesser Cycle.

4045 A.M., 46–47 A.D. The XVII. year of the Lesser Cycle, its 5th month, Shebet, being determined by the Solar eclipse of December 16th, 46 A.D., its 6th by that of January 14th, 47 A.D., its 11th, Ab, by that of June 12th, and its 12th, Elul, by that of July 11th, 47 A.D. It was also an intercalary year, Ve Adar extending from August 9–10th to September 8–9th.

A CHRONOLOGICAL SPIKE.

"Dion Cassius, Eusebius Aurelius Victor, Seneca, and Cassiodorus, speak of an island which arose in the Ægean Sea, near Thera; and on the same night Victor tells us there was a remarkable eclipse of the moon (De Cæsaribus, c. iv. §14). Seneca says that the phenomenon occurred in the consulship of Valerius Asiaticus (Nat. Quæst, Lib. ii. c. 26), but there were no lunar eclipses in 45 A.D. Dion places it in that of Claudius IV. and L. Vitellius. No eclipse of the moon can be produced corresponding with these accounts but that of December 31st, 46 A.D." It took place about 9 p. m., and was central. The Consular term of Claudius IV. and Vitellius III. expired as it was going round the earth, and the new Consular List for 47 A.D. came in, to wit; A. Vitellius L. f. P. n. (eventually Emperor). L. Vipsanius Poplicola.

Caractacus King of Britain, 47 A.D. He was the most renowned Prince of the Silures, or South-Welsh (a branch of the Simeonites), and had already resisted

the Romans for several years. P. Ostorius Scapula now came as the 2d Roman Lieutenant to Britain, and with him Caractacus resumed hostilities that extended over several years (47–51 A.D.).

Paul and Barnabas remained this whole civil year preaching at Iconium, but, as the "long time" of their ministry drew to its close with the civil year, the city being divided, there was a conspiracy to assault and stone them, who, getting wind thereof, fled unto the region of Lycaonia (Acts xiv. 4–6).

4046 A.M., 47–48 A.D. The month of Tebeth determined by the Solar Eclipse of December 5th, 47 A.D., and that of Tamuz by the Solar Eclipse of May 31st, 48 A.D. It was year XVIII. of the Lesser Cycle.

The 8th year of Claudius ran very closely with 47 A.D., and towards its close Herod of Chalcis, the brother of Agrippa died. Agrippa Junior was then appointed Governor of Chalcis, and held the office nearly a year.

Meanwhile the new Julian year (Cal. GF) came in with the Consular List for 48 A.D. as follows:

Q. Veranius; A. Pomponius Longus Gallus. It was the correct year for Secular Games at Rome, and for the

"CCVII. Olympiad. Athenodorus, Ægiæian." *Stadium*, 48 B.C.

THE MISSIONARIES START HOMEWARD.

As to Paul and Barnabas (reverting to Sept. 47 A.D.) escaping from Iconium, they came to Lystra at the beginning of this year, and with which year Paul's

"first missionary journey" terminated. Here they preached the Gospel one month (Tishri) and Paul's cure of the cripple led the people into thinking he and Barnabas were gods! Indeed they were scarcely restrained from sacrificing to them (Acts xiv. 6–18).

But the hostile Jews of Antioch and Iconium soon discovered their whereabouts and renewed success; so coming to Lystra, they persuaded the people to stone Paul and drag him out of the city, dead, as they supposed, but as the disciples stood about him, he arose and came back into the city, and the next day (Friday, 28th of Tishri, so interpreted) he departed with Barnabas to Derbe (Acts xiv. 19–20).

Where they arrived that night, Sabbath Eve, the 29th of Tishri, and when, with needed rest, Paul had fully recovered, and they had preached the Gospel there, all that Winter and well into the Spring (Bul to Nisan inclusive, *i. e.*, *six months*) they retraced their steps through Lystra, Iconium, Antioch and Perga to Attalia (Acts xiv. 21, 24–25, no doubt without any further public demonstration, and) simply confirming those whom they had won to Christ, and spending perhaps about a month at each place, for similar purposes (Acts xiv. 22–23). And thus at the end of the year, *i. e.*, late in Elul, they sailed from Attalia to Antioch, "from whence they had [originally] been recommended to the Grace of God for the work which they fulfilled." And when they were come, and had rehearsed to the Church all God had done with them and how he had opened the door of faith unto the

Gentiles, the Year and the Mission ended (Acts xiv. 26–27).

SABBATIC YEAR (73D).

4047 A.M., 49 A.D. The 3d Sabbatic Year after the Ministry of John and Jesus, the 9–10th of Claudius Cæsar; the 1–2d of Agrippa Junior, total, and 1st of his kingship, and 1st of Cumanus. Tebeth determined by the Solar Eclipse of November 24th, 48 A.D.; and Tamuz by that of May 20th, 49 A.D., the year itself being intercalary, and the XIX. of the 213th Cycle of the Lesser Light, dating from creation: 4047 A.M. = 213 × 19. In the Winter (48 A.D.) Claudius bestowed the vacant dominions of Chalcis upon Agrippa Junior, now in his 22d year (Jos. War, B. II., c. xii. § 3). At the same time Cumanus (for 2 years) succeeded Alexander as procurator of the rest of Judea (Jos. Antiq., XX. v. 2; War, II. xii. 1).

Jonathas became High Priest at Jerusalem in the Spring.

QUIET MINISTRY AT ANTIOCH.

This SABBATIC year of rest was earned and fully appreciated by Barnabas and Paul who were now resettled at Antioch, and there they abode a "*long time*" (*i. e.*, about 18 months, so interpreted) with the disciples (Acts xiv. 28; compare verse 3; and see 4044–45 A.M. and 4048 A.M.). Galatians written.

Consular List for 49 A.D.: C. Antistius C. f. C. n. Vetus; M. Suillius P. f. Nervilianus (Cal. E).

At the Passover season of this year, 6th to 14th of March, there arose the tumult between the troops of Cumanus and the people of Jerusalem in which

20,000 Jews perished; and thereafter followed other isolated outbreaks between the people and the troops (Jos. Ant., XX., v. 3-4; W. II., xii. 1-2).

In this year (49 A.D.) Caradoc (Caractacus) was defeated by the Romans in Shropshire. He took refuge with Areqwedd, Queen of the Brigantes at Caer Evroc (York), who treacherously surrendered him to Ostorius Scapula (50 A.D.). Samaritan War (Jos. Ant., VI. i. 3).

THE SEVENTY-FOURTH WEEK BEGINS (DAN. IX. 24).

4048 A M., 49–50 A.D. The 1st year of the 214th cycle of the Lesser Light began with year I. on the Sabbatic Cycle. Tishri 1st=T.-W. Sept. 16–17th 49 A.D., O. S. Its first Solar Eclipse fell on the 14th day of November, 49 A.D., and determined Casleu, its only other Solar Eclipses were on April 10, 50 A.D, determining Zif, and May 9th, determining Sivan. Returning now to the beginning of the Civil year, the Samaritan war waxed with its increase, and a battle occurred between the Jews and Samaritans about the time of the Winter feast (25th of Chisleu, Oct. 9th, 49 A.D.) upon which Cumanus sided with the Samaritan aggressors, armed them, and with four Roman troops marched against the Jews. Both the Samaritans and Jews now appealed to Quadratus, President of Syria, who quieted matters, and sent Cumanus with the Principals to Rome (Jos. W., II. xii. 2, 3–6; Ant., XX. vi. 1–3).

Consular List for 50 A.D. Tib. Claudius Drusi f. Cæsar Augustus Germanicus V.; Ser. Cornelius Orfitus (Cal. D). Tiberius now sent Felix to be Procurator of Judea, he began about midsummer of 50 A.D.,

and served ($10\frac{1}{4}$ years) to the autumnal equinox of 60 A.D. (Jos. Antiq., XX. vi. 3; W., II. xii. 7). Nero adopted by Claudius, who had married his mother, Agrippina, under the influence of Pallas, this Julian year, 50 A.D.

THE COUNCIL AT JERUSALEM.

Early in this Jewish Civil year dissension was sown at Antioch by certain men from Judea who insisted upon circumcision of the Gentiles as an essential to salvation. Similar men to-day disturb the peace of the faithful, whose hearts have been baptized by the Spirit, unto God, through Jesus Christ, and by ill-timed controversy, as to the various methods (now quite fruitless seeing that, in the grand army of some 50,000,000 of martyrs, God must have recognized the will for the deed, no matter how performed) confuse the brethren upon Baptism, the Supper of the Lord, and all other matters of our commemoration of his life and death and victory.*

The controversy at Antioch had waxed so warm by the Spring of 50 A.D., and Paul and Barnabas had so worsted them in disputation that it was determined they should go up to Jerusalem and consult the Apostles and Elders on the question (Acts xv. 1–3).

And so, when the 18 months of their "long time" sojourn at Antioch had terminated, Paul and Barnabas, the former taking Titus along with him, left for the

* That is, upon the method, time, place, frequency, etc., together with all manner of modern sectarian and dogmatic *definitions*, none of which can be traced to dates earlier than this current "year of years" (1546–1901 A.D.), and all of which rest upon as vague authority as that claimed by Rome herself for customs without end.

first Council of the Church, going slowly up through Phoenicia and Samaria, declaring the conversion of the Gentiles, and causing great joy unto all brethren (Acts xv. 3).

And when about Pentecost (*circa* May 17th, so interpreted) they were come unto Jerusalem, the Council met, and the great principle of *non-interference* with "them which from among the Gentiles *are turned* to God"! was fully discussed and clearly enunciated. And who, in view of the liberal rule established there (Acts xv. 28–29) art *we* (Sabbatarians or sticklers for some other wornout Jewish custom, or misunderstood legend of the past) that pretend to know whom God will accept, and whom reject! according to some narrow line of controversial theology not at all made clear, *as all essentials are*, in "the faith once delivered to the saints"?

True religion is a very simple thing, preach that and we do well; surely the Spirit will eventually lead each earnest seeker into all other truth. Is it not best to leave him to God and mind *our own* business?

Nevertheless, we presume it is permitted any man to speak and set forth his belief according to what appears to be written in the Book, and to try the testimony of others by the same standard. But to condemn (*i. e.*, to preach damnation at) another who differs in his meat, or estimate of days, appears to us at least to be not only unchristian but trespassing dangerously near to a presumptuous sin!

This was the first and *last* Council of the Apostolic Church; would unto God its spirit had been so fully

caught that there had never been a posthumous one in *post* Apostolic times! (Acts xv. 4–29).

Note Peter's reference at this Council to the conversion of Cornelius as brought about "A good while ago" (Acts xv. 7), to wit: 14 years before, 50 A.D.

THE APOSTLES' RETURN TO ANTIOCH.

Now when the Council adjourned, Judas and Silas returned with Paul and Barnabas to Antioch, arriving early in July. They bore an official epistle, and confirmed it with many words (Acts xv. 30–32). But after tarrying a spell at Antioch, apparently until the end of Ab, Judas returned to Jerusalem; but Silas was pleased to abide there still, as were Paul and Barnabas also (Acts xv. 33–35) "and some days after" (early in Elul, and with a view to settle the work for the new year now at hand) Paul proposed to Barnabas to revisit the churches they had founded.

But when Barnabas determined to take Mark along, who had formally deserted the work at Pamphylia, and gone home, Paul seriously objected to this and the contention was so sharp between them that they made separate plans, and chose separate assistants, Mark and Silas respectively, and mapped out their courses so as to begin at the opposite ends of the same field of operations! Barnabas seems not to have delayed at all, but to have started away at once with Mark, by sea to Cyprus, *i. e.*, ere the year had closed (Acts xv. 36–39).

4049 A.M., 50–51 A.D. II. year of the 214th Lesser Cycle. Bul determined by the Solar eclipse of October 4th, 50 A.D., Casleu by that of November 3d.

T. Flavius Domitianus, son of Vespasian, and later emperor also, was born October 24th, 50 A.D., when his father was "designated" Consul, and about to enter office November 1st, for the rest of this year only (*i. e.*, not the ordinary consul). Domitianus lived 44 y. 10 m. 26 days, as stated by Dion Cassius and very prettily demonstrated by Dr. Jarvis (see "Int. to Hist. of the Church," p. 322).

Consular List for 51 A.D.: Sulla Faustus Cornelius L. f. L. n. Sulla Felix; L. Salvius L. f. M. n. Otho Titianus. Solar eclipse of March 30th, 51 A.D., Ast., determines Zif (Cal. C).

Tacitus (Ann. xii. 54) places the trial and condemnation of Cumanus in this consulship of Faustus Sylla and Salvius Otho, viz.: 803-4 A.U.C. He had thus waited trial about a year.

When Cæsar had investigated the administration of Cumanus, he banished him, and gave Celer the Tribune over to the Jews for execution.

Pallas honored by the Senate and a minister of great influence with Claudius at this time.

PAUL'S SECOND MISSIONARY TOUR.

At the beginning of this year (4049 A.M.), Paul, well recommended by the brethren unto the grace of God, took Silas, and passed through Syria and Cilicia, confirming the churches. He arrived (Tarsus, his native place, *en route*, in Lycaonia by Winter, which he spent at Derbe and Lystra, where he circumcised Timothy (Acts xvi. 1–6), perhaps because the latter wished it, he being of Jewish parentage. The matter does not touch Paul's contention as to Gentile

converts at all. In the Spring they went north into Galatia, and being forbidden of the Holy Spirit, to go further East into Asia, perhaps because "Israel" long ago had left the Caspian and Caucasian regions, they turned West through Phrygia and came into Mysia, essaying to go north into Bithynia; but again the Spirit suffered them not.

So they came down to Troas in the weeks leading up to the Pentecostal season (Acts xvi. 6–9). The guidance was not to be doubted, and we, from better vantage ground, can see that all this was to lead Paul into regions where the rear guard of Our Race still tarried for the Light: So in a vision a man called to him: "Come over into Macedonia and help us!" Thus, in Zif (probably **Sunday**, April 11th, the 12**th** of Zif, so interpreted), he went immediately to Samothracia, and the next day (Monday the 13th) to Neapolis, and thence, Tuesday the 14th (Little Preparation day), to Philippi and was abiding there certain (3) days (Wednesday, Thursday and Friday, 15, 16, 17) Acts xvi. 9–12).

The next day, that of the Sabbaths* 18th of Zif (April 7th), Lydia was converted at the River, and appears to have been baptized at once with all her household, and she constrained Paul and Silas to take up their abode with her, which they did throughout

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* Again the Greek *plural*, which we had overlooked when we first studied the Book of Acts (see Our Race News Leaflet, Feb., 1894). The day seems to have been the Sabbath of the Little Passover, falling on that of Emor, this being the only application we find of a plural or double Sabbath that suits the year and season in question.

their Philippian ministry which lasted until Fall (Acts xvi. 13–15).

Now, towards the end of the year a certain damsel with a spirit of divination, which her evil masters were abusing for mere gain, followed Paul and Silas for many (8) days (same Greek word means 8 years from Historical conditions in Acts xxiv. 10) and the year ended (Acts xvi 16–17). The word "many" is not the usual one, nor the expression generally employed to signify the intercalary period. The damsel may have followed them throughout the entire month—an annoyance only of far greater proportions!

4050 A.M., 51–52 A.D.: 3d of 214th Lesser Cycle. Bul determined by the Solar Eclipse of September 23d 51 A.D.

PAUL EXORCISES THE EVIL SPIRIT.

In the Civil New Year season, August 25–26, 51 A.D., Paul, grieved for the maiden who was bound to such an evil occupation (for not even may "good" be justified under such circumstances!), exorcised the Spirit, which came out "the same hour" (compare John v. 35; II. Cor. vii. 8; Phil. 15, where *hora* is perhaps similarly used for "season"). The damsel was, no doubt, taken sick or violent, as usual under such circumstances, carried home, and tended by her anxious masters until her recovery (sanity), with co-incident loss of former abnormal power, which was fully apparent at the close of the day (Acts xvi. 18). So, when they caught Paul and Silas at their usual avocation the next day, Friday, the 2d, they drew them to the rulers, made complaint, procured for

them a severe beating, and had them cast into stocks in the inner prison, and so the Sabbath (Tishri 3d, Sat., August 28th) came on (Acts xvi. 24). "And at midnight" Paul and Silas were heard by the prisoners, praying and praising God, and with a sudden earthquake the prison was shaken to its foundations, and as everyone's bonds were loosed the Jailor contemplated suicide. But Paul reassured him, and he, now converted, washed their stripes, and with all his was straightway baptized, and he brought them unto his house. "And when it was day" Paul exercised his Roman privileges and humiliated the now fully terrified authorities, who came officially and released them, requesting them to depart (Acts xvi. 25–40). But they first went back to Lydia's house, and having seen the brethren (whose manner was to come together on the eve of the Lord's day) and comforted them, they departed sometime early on Sunday, the 4th of Tishri (Acts xvi. 40).

"Now when they had passed through Amphipolis, and Apollonia, they came to Thessalonica, where there was a Synagogue, and Paul, as his manner was, went in unto them, and three Sabbaths (Sabbaths the 10th, 17th and 24th of Tishri, September 4th, 11th, 18th) reasoned with them out of the Scriptures," and many Jews, a multitude of Greeks, and not a few of the chief women of the place believed (Acts xvii. 1–4).

PAUL GOES TO THESSALONICA, BEREA AND ATHENS.

But the last Sabbath's discourse seems to have been too much for the unbelieving section of the Jews,

who raised a tumult on the next day, Sunday, the 25th of Tishri, assaulted Jason's house and dragged him and others to the magistrates, charging them with harboring those who advocated treason against Cæsar! Although they preached that Christ's kingdom was not at all of that (*i. e.*, still this) age. Nevertheless they took security from them and let them go (Acts xvii. 5–9). And the brethren sent Paul and Silas away that night, Monday, Tishri 26th, who, coming to Berea, went the next Sabbath (1st of Bul, Sept. 25th) into the Synagogue; and there they were better received by more noble people and made many converts, abiding there that month.

But when the Thessalonians came down and stirred up the people against them, the brethren, by a subterfuge, confused his enemies and conducted Paul to Athens. This seems to have been early in Casleu, and so Paul had its first Sabbath, the 7th, with the Jews in their Synagogue. But Silas and Timothy remained at Thessalonica (Acts xvii. 10–14). Then Paul sent for them the next week and disputed again in the Synagogue (Sabbath, the 14th) and while he waited for his companions he was roused against the universal idolatry. Now, after his third discourse (Sabbath the 21st) he was brought by the Stoics before the Areopagus and delivered the famous Mars Hill Sermon, at which some procrastinated with faith, and others mocked (Sunday, Nov. 14th, 51 A.D.). So he departed from among that famous and *typical* college of worldly-wise "Professors!" (Acts xvii. 15–33). Yet did a few men and even one Areopagite believe,

and among the women Damaris and some others (Acts xvii. 34).

Paul seems to have spent the 28th, as his final Sabbath, alone with the Jews at Athens, and Sunday, the 29th, with his own converts. Silas and Timothy having then been sent back to Thessalonica, he left the "City of Wisdom" to itself, and in a day or two (early in Tebeth, late in November) came to Corinth, where a new chapter of his experience began at once (Acts xviii. 1).

PAUL AT CORINTH.

He abode with Aquila, a tent-maker like himself, and struggled with the Jews all that Winter (Tebeth, Shebet, and Adar) assisted by Silas and Timothy, who had joined him soon after his arrival (Acts xviii. 2–5). But at last he shook his raiment in the Synagogue, and transferred his mission to the next door (Israel) and to the Gentiles, among whom "Israel" dwelt, and out of whom God was taking them with skill! Yet many of our brethren, the Jews, also clave to him. Crispus, the chief of the Synagogue, with all his house, and many Corinthians were baptized, and God confirmed Paul's so decided step in a vision with a promise of immunity, for He had much people in that City (Acts xviii. 6–10).

In 51 A.D. Caractacus was sent in chains to Claudius at Rome, who assigned him a residence in the Palatium Britannicum, on the site of Mons Sacer. [It was afterwards converted into the first Christian Church at Rome, known as the "Titulus," now St. Pudentiana]. Gladys, the daughter of Caractacus,

was adopted by Claudius, the Emperor, and from this cause assumed the name of Claudia. She is celebrated in Roman verse for her wonderful physical beauty, but none the less in Christian song for the beauty of her holiness, which was gotten from the King whose name she also assumed.

That Claudia Ruffina, during her residence at Rome, was a great favorite, is certified by many a record, as for instance:

"Our Claudia, named Rufina, sprang we know,
From blue-eyed Britons; yet, beloved, she vies
In grace with all that Greece or Rome can show,
As born and bred beneath their glowing skies."
—*Martial*, Epigrams, 43–104 A.D.

"Claudia Ruffina, raised beneath the Sun
That shines on Britain's dark cerulean race,
Whence comes it that thy heart is like our own?
That thou hast such a beauteous form and face?

"The Roman matrons readily believe
That thou from them thy birthright didst receive;
That, nurtured in this fair and smiling land,
Thy name to them a monument will stand,
When after ages shall have passed away,
*And be as much commended as to-day!**

"The bird of song, the beauteous nightingale,
Would in its tribe thy presence gladly hail,
And claim thee as a warbler, sweet and fair,
As ever breathed its wild notes on the air."

Now the royal family of Pudentius was of the highest senatorial rank at Rome, and it is recorded that

* These lines are remarkably, perhaps providentially, "Prophetic." *Vide* Poole, and others, who have collected no little on the subject.

Pudens, the son of Pudentius, commanded a cohort in the army of Plautus, stationed at Regnum (now Chichester, Eng.). It was this Pudens who had been selected to take Caractacus to Rome, and who afterwards married the young and beautiful British princess, Claudia Rufina.

"Of the sons of Caractacus, the first returned to Britain; the second, Lleyn, or Linus, remained with his father, and later on was consecrated by St. Paul, himself the first Bishop of the Church in Rome" (*vide* "St. Paul in Britain," Morgan, p. 119).

PAUL'S HISTORY RESUMED.

So he continued there all that year, 7 months now remaining as it was intercalary (Nisan to Ve-Adar inclusive), making 10 months in all, and to Tebeth in the next year, making a full lunar year, then six months longer (Tebeth to Sivan inclusive) to make up the measure (1 year* and 6 months = 19 calendar moons) covered by verse 11, chapter xviii.

Now when Cæsar "had already completed the 12th year of his reign," which was in the Winter of this Civil (4050) year, and in the new term of the consuls, to wit:

Consular List for 52 A.D.: D. Junius Ap. f. C. n. Silanus Torquatus; Q. Haterius D. f. Q. n. Antonius,

He, Cæsar, "bestowed upon Agrippa the tetrarchy of Philip," and added other dominions, among them Lysanias, "but he took from him Chalcis, when he had been governor thereof four years (Jos. War, II. xii. 8; Antiq., XX. vii. 1). All this was in the 2d year

* Intercalary.

of Felix the Procurator, and the 13th year of Claudius. The Solar Eclipse of March 19th, 52 A.D., fixes Zif.

The student is here reminded that the proper way to appreciate the chronological harmony of the Historical data of such a year as this, and to *see* the beauty of their agreement with Josephus (table xiii.) is to compare them on the tables (i. to xviii.) published last March in Leaflet No. xxviii.–xxxiii. We, personally, are doing this as we revise our work for publication, and the tables themselves were completed and sent out in advance, so that our fellow students might become somewhat familiar with the skeleton of the matter, and if sufficiently interested, might do some independent work in the premises. The accuracy with which Josephus fits the consolidated testimony as to the years of the Cæsars, the which depend upon entirely independent Roman and Greek authority, is a sufficient guarantee that he wrote the simple and unvarnished truth. We have his volumes spread before us with all their chronological references underlined, and have found nothing difficult to understand in his dated records of contemporary things, persons and events. The fact is, Josephus has now become a new writer to us. We rank his "Jewish War" as of greater value than even the Books of the Maccabees, and later on we shall give better reasons for placing so high and unique an estimate upon it.*

MARRIAGES AND MARRIAGES.

In this year Nero married Octavia, and Bernice, Herod's widow, persuaded Polemo, king of Cilicia,

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* See Introduction, p. xiv.; also p. 262.

to become a Jew and marry her. Indeed, it was a year of marriages, for in it Felix, the Procurator, married Drusilla, Agrippa's sister, after that Azizus had had her for a spell, and Mariamne, his daughter, was given to Archelaus. Nor were these rather "off color" marriages, and some of them genuine *mèsalliances*, all, for in this same year there was one that redeemed the record and has been famous in the annals of Rome and Christians ever since; we refer to the nuptials of Claudia, 52 A.D. (Gladys, daughter of Caractacus) to the Roman General, Rufus Pudens Pudentinius (supposed to be St. Paul's half brother).*

Verse 13 of chapter xvi., Epistle to the Romans, is an important one, particularly when we consider that it was written before Paul went to Rome, so far as records go. The Greek (*vide* Emphatic Diaglott) is as follows:

"*Ασπασασθε Ῥουφον, τον εκλεκτον εν Κυριω,*
"Salute you Rufus, the chosen in Lord,
Και την μητερα αυτου Και εμου"
and the mother of him and of me."

"Salute Rufus, the chosen in the Lord, *and his mother and mine.* That is, the mother saluted was the mother of both Rufus and Paul, the fathers were

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*"It is certain from St. Paul's own letters to the Romans, and to Timothy, that he was on the most intimate and affectionate terms with the mother of Rufus Pudens, with Pudens himself, with Claudia his wife, and Linus. The children of Claudia and Pudens were instructed in the faith by St. Paul himself. The eldest was baptized Timotheus, after Timothy, Bishop of Ephesus, the apostle Paul's beloved son in Christ" (St. Paul in Britain, p. 195).

different. Paul appears to have been the elder, and Rufus the son of the mother's marriage (her second) to Pudentius by whom she had that Pudens referred to in the text, and who himself married Claudia, by virtue of which Paul became actually connected with the Royal family of Britain, whom his ministry had already converted to Christ.

It was in *his* palace that the *first* Church at Rome was established! Four children, St. Timotheus, and three others, all martyrs, were the result of this marriage.

Besides tradition, and the Scriptural references to the characters themselves, we also have direct secular testimony as to this marriage in the following:

"O Rufus, my friend Pudens, marries the foreigner Claudia;
O Hymen, be propitious with thy nuptial torch."

Again:

"Claudia, the fair one, from a foreign shore
Is with my Pudens bound in wedlock's band."
Martial (Epigrams, 43–102 A.D.).

[Anticipating a little chronologically in this connection, we note: that Archbishop Usher says to this effect: "on June 19th, 160 A.D., St. Novatus was buried. He was the son of Pudens, a senator, and the brother of St. Timotheus the presbyter, and of all the holy virgins in Christ, Pudentia, Prussede; all of whom were instructed in the faith by the apostles." They were the children of the Claudia of whom we write!]

"CCVIII. Olympiad. The same [Athenodorus] the second time, *Stadium* (52 A.D.). *Nero reigned over the Romans*" This note appended to the Olympic

record does *not* refer, as generally supposed to the *Stadium* or first year of this Olympiad, but to the second year. The records are those of the winners of the games that took place four years apart. Thus each *Stadium* record stands for "a quad," or four years, and the appended notes are always to be squared to their *proper* places by *other* conditions. For instance, we are writing these notes in President Cleveland's second administration, but a note to that effect appended to a list of the Presidents and their administrations would not imply that it was the first, or any specified year of the administrative "quad," while in fact it is in the last year of the term that we (March 6th, 1896) are now writing. A tremendous amount of confusion has arisen in chronology from misunderstanding the Olympic records, and the references of Historians to the Olympiads. An Olympiad was 4 years long, the Olympic or *Stadium* year was its first year; unless specifically fixed to some particular year of the term a record is quite indefinite, and needs independent evidence for correct emplacement. Because of the record above referred to many place Nero's 1st year as beginning in a *Stadium* year, and then adjust the entire time of 1172 Olympic years to fit their own misplacement. Let it now be borne in mind that the *Stadium years* always began in the Summer of the Roman Leap-years. For instance, the July moon of the 1st Julian year, 45 B.C., was marked by the CLXXXIV. *Stadium*, and any system that fails to reverse so as to pick that moon up as the first of an Olympic quad is misplaced, and with it are misplaced

all the dates that depend upon specific references to the Olympic Scale.

A CASE IN POINT.

Now we have at hand, this year (1896 A.D.), a magnificent vindication of the true emplacement of the Olympic scale (as adopted and set forth in Study Number Ten three years ago) in the celebration that at this very time is taking place in Greece. We refer to the revival this year of the Olympic games themselves after 1504 years of suspension. They were last celebrated in 392 A.D., which was the CCXCIII. *Stadium* year, and they would have been celebrated in 396 A.D. had they not in the meantime, been stopped by an Imperial decree (394 A.D.). Thus from 396 until 1896 A.D. there have been *no* celebrations. Preliminary to the resumption now in course, Greek scholarship canvassed the whole matter with no little international assistance of the broad and liberal type, and as a result arrived at the correct solution. Hence we have the first *Stadium* of the renewed games placed correctly in a Roman (Julian) Leap-year 1896 A.D. From the first Olympiad, therefore, in 777 B.C., to the current year there are 2672 years = 4 × 668 "quads," to wit (6609 J. P. — 3937 J. P.): and, had there been no break in the celebrations, this (1896 A.D.) current *Stadium* would have been the 669th; as, however, the last games actually played were the 293d, the current ones are the 294th. It is probable, however, that the count will be reckoned from the beginning of the ancient series. Hence we are (or will be after the July new moon

from whence the old count was reckoned) living in the DCLXIX. *Stadium* year of Olympia. Finally, this resumption of the games is a collateral "sign of the times," and adds import to a year (1896) already crowded with significance. It implies a cessation of the authority over the "times and seasons," of that dread Power, the IV. Empire, into the hands of whose latter phase (*Papal* Rome) they were to be given for "time, times, and half a time" (636–7 A.D. + 360 + 720 + 180 = 1896–7 A.D.). All things look towards a renewal of the old things, even to "the Restitution," in their order, "of all things."

The civil year III. of the XIX.-year cycle, now came to its "revolution," or to the Autumnal epact of *Ve-Adar*, by virtue of which its lunar count of the years (which by keeping 12 moons only to the year had now lost a full lunation) was filled up, and the two counts, Solar and Lunar floated together so far as may be. Some of these Tishri firsts are ahead and some behind the correct place, but they never pass beyond the months of August and September. Their normal place of fixture seems to be September 15th, and this perhaps was with a view to fetch the normal 10th of Tishri (year I. of the cycle) and the great day of atonement, to the Autumnal Equinox.

4051 A.M., 52–53 A.D. IV. of the Lesser cycle. The year began with a Solar eclipse on September 11th, 52 A.D. (Astron.), which fixes Tishri 1st to Monday or Tuesday the 11-12th, or 13th of September, O.S., according as the *phasis*, or absolute appearance of the moon occurred on the one or the

other of these days. We presume without calculation that it fell upon Tuesday, the 12th Old Style.

A DIGRESSION.

At any rate all of the dates given in this Study are closer to the absolute facts (by virtue of following the astronomical eclipses and the Lesser or XIX.-year Cycle, running from 1 A.M. as year 1 thereof) than those dreamed of in any former work—not excepting our own Fifteen Studies, already published, which by being based upon the Dimbleby Calendar are only absolutely correct, lunarwise, at most all of the notable nodes of time, but do not pretend to keep rigid lunar time. That cycle as readjusted by ourselves was chiefly intended to hang on to the count by Solar years and days of the week, and has fully accomplished its purpose in landing us at 29 A.D., to which we moderns may now reverse by the independent Julian and Gregorian scales. It is a remarkable circumstance that all the scales of the years thus hide their ragged edges in that particular and *great* "day" of the Lord. But that they do not always so agree, even in some of the very prominent years of history will be perceived by referring to Study No. Six where we found it necessary* to put the mean new moon of the 2d month of Noah's 600th year out of its ideal place. The *relative* and *Solar*, and probably the *week day* sequence was not altered by this necessity. We have no doubt but that the true lunar cycle will tighten the moons of that year to their proper place. It (1656 A.M.) was the 3d year

* In order to hold closely to Solar time.

of the 88th XIX.-year cycle of the Lesser Light, and its lunar form was similar to that of 4050 A.M., just above considered, due regard being paid to the secular variation, etc., as explained in Part I. of this Study (*vide* pages 45–48).

It is fitting, however, to have come down the scale of time true to the years and days, and sufficiently often so as to the moons, until we have come to the Saviour's cutting off and resurrection, to which we can stretch back from our own current day, upon all the cycles under heaven; for from thence we may, if so be God permits (or else some one else will, whom He shall elect), rectify all the intermediate lapses that may appear in our original emplacements as to the actual lunations.

We are now more than ever satisfied that the A.M. years (taken as Luni-solar) from creation, and upon which we have been enabled to harmonize so much of Sacred and Secular History in general, are correct. They practically agree with Archbishop Usher's entirely independent analysis of the Scriptures, nor would he have had the error of 5 years in his system (which occurs right about 4 B.C. to 1 A.D.) had it not been for the long-time and inherited notion that the Saviour's ministry was of abnormal length. Usher seems to have come down the records from Adam to Christ just as we did, and then to have measured back from his own day to the death of the Saviour just as we have, but with less complete data. Now he should have made the two measurements overlap at a common year of arrival,

3996 A.M., but instead of this, and misled by an estimate of the ministry and life of the Lord, he simply seems to have been forced to introduce the four or five extra years between the upward and downward ends of his A.M. and reversed A.D. Scales. We are satisfied that this is the case, for we have critically examined Usher's Works, and have absolutely succeeded in locating his difficulty, and perceiving the step he eventually had to take in order to make the best of it.* A similar necessity will devolve upon any future chronologist, no matter how delicate his analysis of the Bible, up to the birth of Christ, and of Secular history, back to his crucifixion, if so be such an one shall deliberately close his eyes to the Gabriel-Daniel prophecy (ix. 26) of the short 62-literal-week-avocation, and to the voice of history that echoes it to the certainty, and attempts to force any other length whatsoever into the measure of the years of Time.

But let us proceed to and resume our task, thanking God that *we* have been mentally open to each side of the case and are in a position to allow the facts in the premises to out-weigh all previous teachings and conceptions whatsoever. As for ourselves we have personally wiped our mental slate clean dozens of times, and renewed the struggle at solution with the persistence of a schoolboy, resolved to "get the answer" rather than win the world's reward for confirming it in error. With an apology, therefore, for this long but opportune digression we return to the consideration of 4051 A.M.

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* See full discussion, pages 28 to 30.

Paul and Silas and Timothy continue their missionary work at Corinth throughout this year, and here and at this time the Second Epistle to the Thessalonians is supposed to have been written.

Consular List for 53 A.D.: M. Asinius M. f. C. n. Marcellus; M. Acilius C. F. M. n. Aviola.

Correct year for the Secular Games at Rome.

The beginning of the month of Nisan settled by the Solar Eclipse of March 9th, 53 A.D. (Astron.).

A REMARKABLE PIECE OF EVIDENCE.

Claudius "banished from Rome all the Jews who were continually making disturbances at the instigation of one *Chrestus*" (Suetonius Claud. xxv.!). A manifest reference to the controversies at Rome between the Jews and Christians. Little is known of this matter beyond what Suetonius here records and probably gets somewhat confused. The aggressors in all such controversies must have been the Jews themselves, and they must have borne the brunt of this particular edict, it could hardly have effected merely Gentile Christians as such, who must have been very few in number any way, and it may have been indirectly in the way of the police regulations of the city only, for it is certain that the first persecution of the Christian as a class did not occur till ten years later. Least of all could this banishment have affected so powerful a family as that of Pudentius, or so popular a personage as Claudia, even if their religion itself had been at that time notorious, the which we have hardly any grounds to suppose it yet was. As a case in point, *i.e.*, to show that the

Jews were the natural aggressors in all such cases, and not unfrequently, nor unnaturally, got the worst of the matter, we now come (in due chronological order and as though set here for the purpose of silencing this objection) to an important illustration, in Paul's own life, and of which we have full records.

ANOTHER CASE IN POINT.

We refer to the way in which the Jews had the tables turned upon them in Corinth. The matter is important in other ways, to wit:

It was in Tamuz (June) of this year (4051 A.M.) that the incident, narrated in Acts xviii. 12–17, occurred before Gallio, who was the deputy of Achaia. This was the only event that marred the pleasure of St. Paul's stay at Corinth and took place a year and six months (19 lunar months on the calendar) after his arrival at Corinth. It is chronologically important because it actually *bisects* his stay inthat city.

In other words we have now come to one of the most consummately conceived chronological keys in the whole book of Acts, and shall endeavor to show how in our opinion the length of St. Paul's ministry at Corinth has been entirely misunderstood by a failure to grasp the minute accuracy of St. Luke in describing it.

In chapter xviii. verses 11 and 18 stand in closely related equality, separated, bisected, or punctuated as it were by the Gallio incident described in verses 12–17 and which occurred in June, 53 A.D. Aside from this incident the stay at Corinth was one of peaceful and successful preaching and planting, even as God had vouchsafed (verses

9–10) to Paul at the beginning of the "year and six months" covered by verse 11. There was nothing to say except that the work *was* successful, and then to relate the Gallio incident.

But in verse 18, referring to the remainder of the stay at Corinth subsequent to the Gallio affair, and which is couched so as to cover exactly the same length of time as verse 11, there was still less of exciting hostile incident to mention, and this particularly after the disaster which befell the Jewish party of opposition before Gallio, and their subsequent rough usage at the hands of the Corinthians, who seem to have fully appreciated St. Paul and his mission.

The Greek text of the first seven words in verse 18, and which we contend is in chronological apposition with verse 11 is literally as follows:

Ὁ	*δε*	*Παυλος*	*ετι*	*προσμεινας*	*ημερας*	*ικανας.*
"The	and	Paul	yet	having pro-crastinated	days	coming up to."
or,						
"N.B.	and	Paul	more	having pro-longed his stay	days	as many."

which, being freely rendered, signifies: "And Paul having PRO-*longed* his stay as many days more," bidding farewell to the brethren, sailed thence for Syria.

Now from the time when he took up his quarters with Aquila (verse 7, Tebeth, 4050 A.M., *q.v.*) to the outbreak (verses 12–17) before Gallio (Tamuz, June of this 53 A.D. year) was "one [calendar] year" (Tebeth 4050 A.M. to Tebeth 4051 A.M., 13 lunations, noting that 4050 A.M. was an intercalary year, III. of the cycle) and "six months" (Tebeth 4051 A.M. to

Tamuz 4052 A.M.), that is, 19 lunar (calendar) months in all (verse 11), and the same number (19 lunations) of calendar months from the Gallio incident forward on the calendar (verse 18) bring us to the month of Shebet in 4053 A.M. (*q.v.*) for the far limit of the second half of the stay at Corinth, and the month of Paul's departure.

Now such points as these are by no means to be regarded as trivial or far-fetched; for instance the one before us is of the utmost importance, and its rigid acceptance is demanded from the fact *that it enables us to round the history of St. Paul without any hiatus, the which is a sufficient guarantee of its legitimacy.*

Leave we then St. Paul and his friends still in so congenial a field as Corinth and reaping as it were a "double" reward, let us proceed along the Measure of History.

4052 A.M., 53–54 A.D. This year, V. of the 214th XIX.-year cycle of the Lesser Light, began with the solar eclipse of September 1st, Astronomical 53 A.D. Its month, Adar, is fixed by that of January 27th, 54 A.D., Nisan or the Sacred year began with the solar eclipse of February 26th, and Elul with that of July 23d.

NERO A TYPE OF ANTI-CHRIST.

Claudius Cæsar was poisoned (by Agrippina so that her son Nero might succeed) on October 13th, 53 A.D., after having reigned 13 y. 8 m. and 20 d. (Dio. Josephus), with which Suetonius agrees, who saith, "He died upon the 3d of the Ides of October, in the consulship of Asinius Marcellus and Acilius

Aviola, in the 64th year of his age (63 y. 2 m. 13 d.) and the 14th of his reign."

NERO, Claudius Cæsar (aged 16 y. 9 m. 29 d, or in his 17th year) now succeeded to the Empire, Oct. 13th, and from his accession to that of Vespasian was exactly 14 y. 8 m. and 19 d. The year of Nero's accession was the 4th year of Felix, and the 6th of Agrippa Junior now began. In the January following the new consuls came in, to wit.:

Consular List for 54 A.D.: NERO Claudius Divi Claudii F. Cæsar Aug. Germanicus; L. Antistius L. f. C. n. Vetus. Calendar F. Nero falls out with Pallas (Tac. xii. 2).

In this first year of Nero Azzius, King of Emesa, died, Aristobulus, the son of Herod, King of Chalcis, received Lesser Armenia. But as for the affairs of the Jews they grew worse and worse and the land was filled with robbers and impostors (Jos. Ant., XX. c. viii.; War, II. c. xiii.). Nero poisoned Britannicus, the son of Claudius, as soon as he was secure in the Empire. What is gained by crime must be kept by crime, and Nero, the great type of Anti-Christ, grew in favor with Satan and Sinners as his years increased.

4053 A.M., 54–55 A.D. VI. of the Lesser Cycle. The month of Tishri came in with a Solar Eclipse on August 21, 54 A. D. St. Paul remained in Corinth until the month of Shebet, when departing (with Priscilla and Aquila) from Cenchrea (where he shaved his head, for he had a vow) they set sail for Syria, going via Ephesus, a voyage of certainly two or three weeks at this time, the Winter season of the year,

In the meantime 55 A.D. came in with the following Consular List:

Q. Volusius L. f. L. n. Saturninus; P. Cornelius P. f. P. n. Scipio. Nero removes Pallas from office (Tac. xiii. 14).

PAUL VISITS EPHESUS, JERUSALEM, GALATIA, PHRYGIA.

The month of Adar this year is fixed by the Solar Eclipse of January 16th, 55 A.D., and St. Paul probably arrived at Ephesus in time to reason with the Jews upon its first or second Sabbath, January 18th or 25th.

They pressed him to remain longer, but he could not then as he was hastening up to the Feast at Jerusalem. He left Priscilla and Aquila there, however, and, promising to return, "God willing," sailed away Sunday, the 3d or 10th of Adar (Acts xviii. 18–21), on a two-weeks trip at best, and probably one of three, or even four, at this season of the year. However, when he reached Cæsarea, not later than Nisan 12th (about Feb. 28th), even if the trip were four weeks long, he had ample time in which to "run up" to Jerusalem and salute the Church by the 14th. He probably spent but little time with them, after which he hastened to Antioch (Acts xviii. 22). But, remaining there not longer than required, for a visit, he started out upon an overland return to Ephesus up through Galatia and Phrygia (Acts xviii. 23).

APOLLOS TO ACHAIA. PAUL TO EPHESUS.

In the meantime a certain Jew, Apollos, came to Ephesus (Acts xviii. 24–26), and passed on to Achaia with letters of recommendation to the brethren, for

he was mighty with the Jews and convinced them publicly from the Scriptures that Jesus was the Christ (xviii. 27–28); the while Paul's own journey at last fetched him to Ephesus, where he arrived at about Pentecost (late in April), and where he remained among the Jews for about the space of 3 months, or to the 2d week in the month of Elul, which month began that year with a Solar Eclipse on the 13th of July (Acts xix. 1–8). But then for good reasons he separated from them and began to teach for two years in the school of Tyrannus (Acts xix. 9).

In this year Aristobulus, Paul's messenger to Britain, was martyred there, a matter which probably determined Paul's own mind to return thither himself. Usher's entry at this time is "Aristobulus, a Paulo et Barnaba, Britannorum Episcopus ordinatus constitutis apud eos ecclesiis, martyrio in Britannia secundo anno Neronis affectus fuisse dicitur" (vol. V. 20; VI. 291, 551); which is to say, "Aristobulus, ordained the Bishop of Britain by Paul and Barnabas, who founded the Church among them, is said to have been made a martyr in Britain in the 2d year of Nero."

Aulus Didius, 3d Roman Lieutenant in Britain (on the death of Ostorius, *circa* 55 A.D.) for a short spell only.

SABBATIC YEAR (74th).

4054 A.M., 55–56 A.D. The 4th Sabbatic year after Messiah. The year was a VII. of the XIX.-year cycle of the Lesser Light, which eclipsed the Greater Light that year but twice, to wit: January 5th and July 1st, 56 A.D., thus determining the months of Shebet and Ab, respectively. It was the first year of Paul's

special ministry at Ephesus (Acts xix. 10–12) and great signs were wrought by his hand (Acts xix. 13–20).

Early in this year Felix compassed the death of Jonathan, the High priest, by means of the Robbers whom he had induced Doras to bring into the city, and these in turn filled it with all sorts of impiety: Then also numerous false prophets and deceivers arose, and several seditions here and there in the land, and Agrippa made Ishmael the son of Fabi, High priest, whereupon religious politics of the most virulent character broke out, and sedition began to prevail over all right and justice (Jos. Antiq. XX., viii. 5–8). This situation of affairs continued now for five years, or throughout the High priesthood of Ishmael.

Consular List for 56 A.D.: Nero Claudius, Divi Claudii f. Cæsar Augustus, Germanicus II.; L. Calpurnius L. f. Piso. In this year Rotterdam was built. War in Armenia.

Agrippina and Pallas victoriously exonerated and restored to honor and influence (Tac. xii. 22, 23).

Veranius now came as 4th Roman Lieutenant of Britain. He died in the first year, 56 A.D., of his government, and was succeeded by Paulus Suetonius as the 5th Roman Lieutenant of Britain, but who probably did not arrive until late in 56 A.D.

"CCIX. Olympiad. Callicles, Sidonian, *Stadium*" (56 A.D.). Note that this particular Olympic year *began* in the Summer of a *Sabbatic* year: the one runs on a 4-year, and the other on a 7-year scale. Hence they return to coincidence every 28 years, or after a Solar cycle: 56 A.D. — 28 = 28 A.D., which was 4026

A.M., or the great Sabbato-Jubilee year, in which John and Jesus gave their testimony as to "the Kingdom of Heaven." Twenty-eight of these cycles of 28 years each are 616 years; 4026 A.M. — 616 years = 3410 A.M., also an Olympic year XLVIII. I (see Study No. Ten, page 29, and No. Eleven, 3410 A.M.).

But that year, 3410 A.M., was *not* Sabbatic on the *Post*-Exilic Scale, for the captivity itself was going on, nor was it Sabbatic on the *Ante*-Exilic, or original Scale, for that Scale ran with the current astronomical years reckoned from creation (see Study No. Eight, page 117, 2554 A.M.).

THE SEVENTY-FIFTH WEEK BEGINS (DAN. IX. 24).

4055 A.M., 56–57 A.D. An VIII. year of the Lesser Cycle. The month of Shebet began with an eclipse of the sun on December 25th, 56 A.D., and that of Ab with a Solar eclipse on June 20th, 57 A.D.

Consular List for 57 A.D.: Nero Claudius, Divi Claudii f. Cæsar Augustus Germanicus III.; M. Valerius M. f. M. n. Messala Corvinus.

Mona conquered by Paulinus. The Druids massacred. Venutius, at war against Cratismandua his wife, who had betrayed him worse than she had Caractacus, was captured but released by Galdus (Galgacus, or Corbed II. of Scotland) who took Cratismandua and burned her alive.

PAUL'S LABORS AT EPHESUS.

Paul's ministry at Ephesus continued until near the end of this civil year. In the meantime, and early therein, purposing to go to Jerusalem *via* Macedonia and Greece, and thereafter on to Rome, to see it on

his way still further West, he sent Timothy and Erastus ahead of him into Macedonia, from whence we believe I. Corinthians, already blocked out and written at Ephesus, was copied (perhaps at Philippi) and posted on to Corinth. There is a plain reference in I. Corinthians i. 1-3 to Paul's previous long (4050–53 A.M) and successful mission at Corinth. But Paul, himself, remained in Asia "a season" (*i.e.*, through the intercalary period, Acts xix. 21–22.) Now, at this time the affair incited by Demetrius, the silversmith, broke out, and seems to have culminated at the eve of the New Year festival (Acts xix. 23–41).

4056 A.M., 57–58 A.D. The IX. year of the 214th Cycle of the Lesser Light. Casleu determined by the Solar Eclipse of November 15th, and Tebeth by that of December 14th, 57 A.D.

PAUL'S JOURNEY THROUGH GREECE.

St. Paul bade Ephesus farewell, after the uproar raised by Demetrius, about Autumnal Equinox, and departed into Macedonia (Acts xx. 1). At Philippi he dispatched Titus in advance with still another message to the Corinthians.

His long delay in realizing his purpose to go back to Corinth warranted this, and the good report he now had of their reception of his first epistle, by the testimony of Titus (II. Cor. vii. 13), who had met him at Philippi, increased his desire still further to prepare his way in advance. There is an expression in this Epistle (II. Cor. xii. 1) that at first seems to imply two former visits to Corinth. But the reasonable consensus of commentators is that Paul here refers

rather to two former efforts or intentions to come to them a second time. This idea is fully borne out by the latitude of the expression as elsewhere used in the same epistle (see for instance II. Cor. xii. 14), and is confirmed by yet another expression in this Epistle, where he clearly implies that his anticipated visit will be the second time only of his presence at Corinth (see II. Cor. xiii. 2). Furthermore the date is apparently fixed by another important chronological key (II. Cor. xii. 2) when, as interpreted, speaking of himself in the third person Paul refers to an experience "of above 14 years ago." Now, if the Epistle was written at this time, late in 57 A.D., this experience would fall back to 43 A.D., when Paul went up to Jerusalem with arms but by Revelation (Gal. ii. 1–2), the which visit itself was within 14 years from his conversion.

	30 A.D. =	1st. Conversion of Paul.
	+ 13	"within 14 years."
1 =	43 A.D. =	14th. Paul goes up "by Revelation."
"above	+ 14	years ago."
15 =	57 A.D.	Date of II. Epistle to Corinthians.

Hence the chronology of the Pauline Epistles and itineraries is tied together up to the date of this Epistle, which is thus additionally fixed to 57 A.D.

But as for Paul himself, going more slowly southward over its regions (Acts xx. 2), consumed some two months (Tishri and Bul) in his missionary journey towards Greece.

PAUL WINTERS IN GREECE.

He arrived at Corinth, according to his former Epistolary promise (I. Cor. xvi. 6) about the begin-

ning, and remained until the end of the Winter (3 months, Casleu, Tebeth and Shebet). It was at this time that he wrote the Epistle to the Romans, and some think that to the Galatians.* The former was sent direct to Rome by Phœbe, and warned them of his intended visit there, *en route* to Spain (Rom. xv. 24). Now, Paul's intention was to go from Corinth directly across to Syria and thence to Jerusalem, but as he discovered that the Jews had conspired against him, he changed his mind, and resolved upon retracing his steps to Macedonia, and so round and down to Jerusalem by way of Ephesus (Acts xx. 3). However, he sent Timothy and others across to Troas (Acts xx. 4–5) while he and Luke (we) made the journey northwards, which consumed about seven weeks.

In the meantime 58 A.D. came in with the following Consular List: Lucius Fonteius Capito; C. Vipstanius Apronianus.

Correct year for the Secular Games at Rome. Nero enters Rome in triumph and sends Cuspius Fadus again to the East as Governor of Syria (58 to 62 A.D.).

PAUL HOMEWARD BOUND.

Now he arrived at Philippi just before Passover, which season (7 days) having been accomplished, he sailed away therefrom on Monday, April 3d, the 22d of Nisan, and "in 5 days" came to Troas (*i. e.*, on

* But we do not, for its own internal chronology (I. Gal. ii.), as shown on pages 74–77, show that it was written after the Famine, and before the Council at Jerusalem. It seems to have emanated from *Antioch* in the Sabbath year of Paul's return from his 1st missionary tour, and during the controversy that led up to the Council.

the 6th day, which was Sabbath, the 27th of Nisan) where he met the rest of his party, and abode there one week (Acts xx. 6) Sunday, Nisan 28th, to Sabbath, the 4th of Zif.

At sundown on April 15th the 4th of Zif, the new Pentecostal week began, *i.e.*, the first day of the 3d week thereof (Acts xx. 11 gives us another case of the Greek plural of Sabbaths, referring here to "the week*s*." These began this particular year on Sunday, the 21st of Nisan, the weekly Sabbath of Paschal week falling on the 20th of Nisan. The seven "weeks" leading up to Pentecost are here clearly referred to, and the plural should be used in the translation, for it is in the *original*)!

And when, according to their primitive custom, the disciples came together that evening to break bread, Paul preached until midnight, ready to depart the following morning (Acts xx. 7). The discourse was interrupted by the accident to Eutychus, whom Paul restored to life, after which he broke bread, talked till daybreak of Sunday, April 16th, and so departed to Assos (only 20 miles away; Acts xx. 8–13).

We place this gathering to break bread in the evening *immediately succeeding the Sabbath day*, *i.e.*, in the evening with which "the first day," Sunday, "of the week" began; because (1), we are chronologically limited to this by the record; (2) because we do not dream that Paul had any compunctions whatsoever as to travel upon any day of the week, not even on the Sabbath, for much of his voyaging was done thereon. We are not considering what Peter would

have done under the circumstances, but what Paul (who resented any criticism as to days, or meats, or other mosaic details, Col. ii. 16) did.

Most commentators, who are generally interested upon one side or the other of the Sabbath-Sunday question, have a *controversial* object in electing just where to place the bread-breaking, in order to avoid a dilemma, or to create one for their opponents. With us the matter is merely a chronological one, conditioned as follows:

1. "We having assembled on the first day of the week to break bread," conditions the assembly as occurring on a Sunday, the supper of which, just following the Sabbath, was always a great meal in those days whether among Christians or Jews (see Study No. Fifteen, pages 46–47).

2. "Paul intending to depart the next morning" (*epaurion*) *thus the morning of that very date*, for the date began at the sunset of the day of assembly! "discoursed to them, and continued his discourse till midnight." *Then* occurred the accident to Eutychus, after which Paul came up, broke bread, and tasted it with the rest no doubt; here is the long delayed supper. This may or may not have been a commemorative supper, as such. As for ourselves we believe the primitive church "*as often*" *as they ate bread and drank wine*, did so commemoratively, giving thanks!

3. Then Paul "continued, for a longer time, and having conversed till day-break," of course of that same date (4) "departed" *i.e.*, on that *first day of the week* still current. There is no escaping this if we

stand by the chronology of the text without reference to any particular cycle* and we see no more reason why Paul should have hesitated to travel on that particular day than the disciples who went to Emmaus on the 1st of all the Sundays that Christians now reverence—the Saviour, himself, accosting, *and then accompanying them to the very end of their journey.*†

At Assos, those who had preceded Paul, took him aboard ship and proceeded to Mitylene where they anchored for the night (Acts xx. 14). But sailing thence, early, they came the "next day" (Monday, 6th of Zif) over against Chios, and the next day (Tuesday, 7th of Zif) to the Isle of Samos, where they tarried, probably that night (8th of Zif), at Trogyllium. But departing early in the morning they came to Miletus (Acts xx. 15) the same day, and sent word to Ephesus that he was there (Acts xx. 17).

PAUL'S ADDRESS TO THE ELDERS OF EPHESUS.

Now in sailing from Chios to Samos they had passed by Ephesus, for Paul was hastening in order

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* "This *first day of the week*" must hit any calendar that adopted without reference to the date of the month.

† It is of no consequence at all, to us, chronologically, what use, for or against Sabbatarianism, the advocates of either side of the controversy shall make of the facts herein set forth. Personally, *we* are by no means Sabbatarians, not being Jews, and so being conscientiously (so well as by *divorce* from the law which divorce we inherit, both as a Christian and an Israelite) free from the whole letter of any part of their law. Nevertheless, we cannot escape the Spirit of it all, and on Sabbatarianism have fully set forth our position in Leaflets XIII. and XIV.

to reach Jerusalem by Pentecost (Acts xx. 16). The messengers consumed part of the 9th day of Zif, and the Elders a part of Friday, the 10th, in reaching Miletus, but when they arrived Paul gave them a solemn charge, in which he alluded to the definite period, 3 years (from Zif 4053 A.M. to the current Zif 4056 A.M.) of their recent intercourse (Acts xx. 31), after which, having kneeled down with them, and prayed, he was accompanied to his ship and departed that Friday afternoon, April 21st, Zif 10th (Acts xx. 18–38; xxi. 1).

And by a straight course they came to Coos, on Sabbath, the 11th of Zif; and from thence on the following day, Sunday the 12th, to Rhodes, and from thence, Monday the 13th, to Patara (Acts xxi. 1), where they reshipped upon the following day in a vessel, Providentially ready to leave at once for Phœnecia (Acts xxi. 2).

The voyage across the open Mediterranean was due south-east (340 miles) and, with favoring winds and increasing moon-light, and delayed no longer by difficult navigation among the shoals and islands which had made night voyages thus far dangerous, was easily accomplished in about three days, so that Tyre was reached by the nightfall termination of Friday, the 17th. Here they found disciples and tarried a full week (Friday the 17th, to Friday the 24th). In the meantime Paul was explicitly warned by such as possessed the Spirit of Prophecy, not to go on; but, being himself aware of the danger, from similar intimations, and having faith in the ultimate

success of his mission, as promised by the same Spirit, he was not deterred from his resolution (Acts xxi. 4).

So early on Friday, the 24th, he bade them all farewell, set sail from Tyre, and came to Ptolemais that night. Here he abode one day, Sabbath, the 25th of Zif and 6th of May (Acts xxi. 5–7).

PAUL AT CÆSAREA.

The next day, Sunday, the 26th of Zif, Paul and his company went on to Cæsarea, where they took up their abode with Philip the Evangelist (Acts xxi. 8–9). He remained to the end of the month (Monday the 27th to Wednesday the 29th) and even prolonged his tarrying there to or into the 8th day of Sivan, which was the third day of the Pentecostal season!

The Season of Pentecost (*i.e.*, the first day of the Pentecostal week) always falls on the 6th of Sivan, which is the 50th day from Nisan 16th, inclusive. But Pentecost, itself, always a Sunday, doth not fully come (Acts ii. 1) until "the morrow after the seventh (weekly) Sabbath" (Levit. xxiii. 15–16) and to reach Jerusalem so as to keep this particular second "Great (ceremonial) Sabbath" of the Hebrew Calendar, and then depart for Western and more Gentile scenes, was Paul's sole object.

This explanation, as to the commencement of the Pentecostal "season" on the 6th of Sivan, which is the 50th day from Nisan 16th, will suggest to chronologists the origin of the modern custom of the Jews who celebrate this 6th of Sivan as Pentecost itself,

and also the true meaning of Josephus who makes the reckoning to begin on Nisan 16th. Of course it led up only to the week, or "season," in which the Pentecostal "First day" proper (always the "morrow of the 7th Sabbath" after the *weekly Passover Sabbath*) fell.

There were few associations now in Jerusalem that were congenial to this "prematurely born" apostle of the Gentiles and the warnings he had received along the trip, added to his own spiritual insight, caused him to exercise his judgment to the utmost. In the outcome his judgment was both right and wrong, as we shall see. Now it came to pass while he was at Cæsarea, that Agabus came down from Jerusalem, and signified upon himself, but with Paul's own girdle, that he should be bound (Acts xxi. 10–14), and in that he bound both hands and both feet, he signified the four years of delay, for two were decreed at Cæsarea, and two more at Rome, before the Apostle found himself foot free to visit Spain and with free hands to proceed even farther West and preach the Gospel once more to such of Our Race as were already there, and had known him at the first.

Reverting to Sivan, Thursday the 8th of which was the 13th day (inclusive) since his landing at Ptolemais, we find the Apostles setting out from Cæsarea.

The next Friday, the 9th of Sivan and 19th of May, was the fourth day of the Pentecostal season, and Jerusalem lay some sixty miles away by the road.

The journey was performed without undue haste, but not on foot, and the city reached before Friday the 9th was very far spent. It was the preparation for the Sabbath; other crowds were coming in, and so Paul and his fellow travelers, with one of whom he was to lodge, reached their destination without observation, and were received by the brethren gladly (Acts xxi. 15–17).

PAUL AT JERUSALEM.

Now upon the day following, Sabbath the 10th (which was the eighth Sabbath since the 1st day of the Feast of Passover, but the 49th day from the High Paschal week-day Sabbath) from which it is to be measured along the line of seven Sabbatic time-posts, Paul and his friends went unto James, and all of the Elders were present. This interview was in all respects agreeable, and a simple plan was quickly matured whereby Paul could justify himself in Jewish eyes (Christian and otherwise) without any compromise (Acts xxi. 18–25).

Accordingly on the next day, which was Pentecost itself, *i.e.*, "fully come," Sunday the 11th of Sivan ("the morrow of the Seventh Sabbath" succeeding the Sabbath of Passover), Paul purifying himself, entered the Temple to signify the accomplishment of the seven days of purification (the last week of which had run, for the young men at least, with the Pentecostal Season itself) and to remain until all their several charges had been duly made. Now the day ran on almost to its very close, before the matter, and Paul's own identity, appears to have been at all

discovered. The young men had been daily at their vows, and it was only when the seven days were thus almost ended that Paul's own connection with the ceremony drew the attention of some Asiatic Jews, who knew him, and raised the tumult which led to his arrest and fortunate protection by the Romans (Acts xxi. 26–40; xxii. 1–23). And it was now that his own Roman citizenship saved him from an examination under torture (Acts xxii. 24–29).

PAUL BEFORE THE COUNCIL.

"On the morrow," which was Monday and the twelfth of Sivan, he was loosed from his bonds, and when the chief priests and all their Council had been summoned Paul was brought down and set before them, but to no purpose, for he was with force, and difficulty only, again rescued by the Romans and brought back to the Castle (Acts xxii. 30; xxiii. 1–10).

St. Paul's statement that he "wist not, brethren, that he (Ananias) was the High Priest" was fully justified for *he was not*, but Ishmael was, and had been since 55 A.D.; nor actually had Ananias been *the* High Priest for some 8½ years. He was deposed by Quadratus in 49 A.D., and sent to Rome with Cumanus and Celer (Jos. Antiq., XX. vi 2) and Jonathas made in his stead. On the murder of Jonathan (XX. viii. 5) Ishmael became High Priest, and so continued until Festus relieved Felix. If on the other hand the Ananias of the council was none other than Annas the elder, as is possible, he was of course well named "a whited sepulchre" and had been out of

actual office for 22 years (see Plates XII.–XIV., February Leaflet, 1895, for years of all these High Priests).

Now "On the night following," Tuesday, Sivan 13th, May 23d, the Lord appeared to Paul and comforted him, and reassured him he should yet go to Rome (Acts xxiii. 11).

And "when it was day," and certain of the Jews had conspired against him, the matter was discovered to Paul by his nephew, and so came to the Centurion, who made military plans against that very night, to circumvent the plot, and he wrote a letter of transmittal to Felix, and gave all necessary orders to further the matter (Acts xxiii. 12–30).

PAUL CONDUCTED TO CÆSAREA.

Then on Wednesday, the 14th of Sivan (May 24), the third hour of midnight they took Paul and brought him to Antipatris and in the morning (Greek *epaurion*, in this case) the cavalry safeguard pressed on to Cæsarea with him while the foot troops returned to Jerusalem. And so that day, which had been set for his assassination, Paul came to Felix, the governor, and was remanded to Herod's judgment hall to wait further action (Acts xxiii. 31-35).

"And *after* five days" (Thursday 15th to Monday 19th, inclusive), even upon Tuesday the 20th of Sivan (May 30th), which was "the 12th day" since Paul's going up to Jerusalem (Thursday 8th to Tuesday 20th current), Felix listened to the accusations of the Jews, but he delayed judgment; so the Jews returned and Paul was left with no little liberty under a cen-

turion while Felix continued to procrastinate as long as his administration lasted (Acts xxiv. 1–23).

RECAPITULATION.

Tue.	May	16	Siv.	6	Season of Pentecost.	1	10	Paul at Cæsarea, latter part of the "many days." Acts xxi. 8–14.
Wed.	"	17	"	7		2	11	
Thu.	"	18	"	8		3	12	Starts for Jerusalem; "went up." Acts xxiv. 11.
Fri.	"	19	"	9		4	1	Acts xxi. 15–17. "Come to Jerusalem."
Sab.	"	20	"	10		5	2	" " 18–25. "Day following."
Sun.	"	21	"	11		6	3	PENTECOST. "Next day," xxi. 26–40; xxii. 1–29.
Mon.	"	22	"	12		7	4	"On the morrow." Acts xxii. 30; xxiii. 1–10.
Tue.	"	23	"	13			5	"Night following, etc." Acts xxiii. 11–30.
Wed.	"	24	"	14			6	Acts xxiii. 31–35.
Thu.	"	25	"	15			7	1 "After 5 days." Acts xxiv. 1.
Fri.	"	26	"	16			8	2
Sab.	"	27	"	17			9	3
Sun.	"	28	"	18			10	4
Mon.	"	29	"	19			11	5
Tue.	"	30	"	20			12	"Yet but 12 days." Acts xxiv. 1–23.

In the meantime, "after certain days," probably some time towards the end of the year (Tamuz, Ab or Elul), when he and his wife, who was a Jewess, came back from a journey through his provinces, Felix sent a second time for Paul and trembled at his reasoning (Acts xxiv. 24–25). And so the civil year ended.

4057 A.M., 58–59 A.D. Year X. of the Lesser Light. Casleu determined by solar eclipse of November 4th, 58 A.D., and Sivan by that of April 30th, 59 A.D.

Now Paul was kept in charge all this year, owing to the dilatory methods of Felix who also hoped for a bribe, that he might loose him. Whereupon he sent for him the oftener, and communed with him (Acts xxiv. 26).

In the meantime the Apostle, who had special privileges during his confinement, received his friends

without interference and probably employed his time not only in advancing the cause of Christianity among the Cæsarean Gentiles, particularly the Romans, but is thought by some to have written the Epistles to the Colossians, to the Ephesians, and to Philemon, from Cæsarea. The consensus of opinion, however, as borne out by their usual superscription * is to the contrary, and, like the years spent in Arabia, silence, accords them to contemplation, prayer, and special preparation, in the line of further study for the broader missionary and more difficult task (because it was to be so far away, and brief) God had yet in store for him when His own time should arrive.

Consular List for 59 A.D.: Nero Claudius Divi Claudii f. Cæsar Augustus Germanicus IV. Cn. Cornelius Cn. f. Cn. n.; Lentulus Cossus. Corbulo subdues Armenia. General Epistle of James supposed by some to have been written about this time. Luther called it an Epistle of straw. It is very good straw to make bricks of for *these latter days.* James was not one of the twelve. He seems not even to have become a disciple until after the Crucifixion; then he believed, came to Jerusalem, and at once took a prominent position in the Church of the Upper Chamber.

4058 A.M., 59–60 A.D. Year XI. of the Lesser Light. Casleu determined by solar eclipse of October 25th. Sivan by that of April 19th, 60 A.D., transit

* That is, of the Epistles, *q. v.* The superscriptions to the Epistles are of no more intrinsic authority than the divisions into verse and chapters, or the marginal notes.

of Venus in June, 60 A.D.; No. 3 of 9th Team from creation.

THE LAST YEAR OF FELIX'S ADMINISTRATION.

This was the last year of Felix's procuratorship, and during it St. Paul continued "in charge" of the military authorities at Cæsarea, jealously remembered and watched by the Jews from Jerusalem, whose vow of assassination was not yet fulfilled. He was still frequently sent for by Felix in the vain hope of a bribe and "a plausible conjecture fixes upon this period and place for the writing, or at least the collection of material, and the blocking out of St. Luke's Gospel under the superintendence of the Apostle of the Gentiles" (Conybeare).

Consular List for 60 A.D.: P. Petronius Turpilianus; L. Cæsennius Pætus.

Agrippina slain by order of Nero (*Quinquatrus*) about March 20, 60 A.D., but the influence of Pallas was still great enough to secure the safety of Felix when he appeared before Nero (Jos. Antiq., XX. viii. 9).

Prasutagus, King of the Iceni, at his death made Nero his heir, thinking thereby to strengthen his kingdom; but the Roman centurions scourged his wife Boadicea, affronted his daughters and ruined his subjects. This barbarity caused a general revolt of the Britons who, under the conduct of this Queen, in a few days slay 70,000 Romans, and burn London; she is finally captured by Suetonius.*

Gildas says, "The Sun of the Gospel first illumined

* N. B.—Boadicea, *Boduo*, is the feminine for *Bodo* or Woden.

the Island before the defeat of Boadicea." Stillingfleet affirms the apostolic origin of the British church. Tertullian, Irenæus, Theodoret, Eusebius, Jerome, Verantius, and indeed among all the early Fathers there is no sound of any contrary testimony.

"CCX. Olympiad. Athenodorus, Ægiæian, *Stadium*" (60 A.D.).

Suetonius after the defeat of Boadicea grew so powerful that he was obliged to give up his charge to Petronius Turpilianus, who had lately resigned his consulship and came as the 6th Roman Lieutenant to Britain in 60–61 A.D.

But at last, and with the civil year, the Procuratorship of Felix closed, and he, willing to show the Jews a pleasure, "in that he wished to conciliate them in their accusations against him, now pending at Rome, and which he was now summoned to answer, left Paul bound" (Acts xxiv. 27). The year was an *intercalary* one, and it was in its closing months that Felix departed for Rome, thoroughly hated and under serious accusations, which, however, through political associations, he managed to survive. The expression "when two years were completed" enables us to locate the departure of Felix at the end of this year, at which time the lunar and solar years were completed together! as they were at the end of every XI. civil year.

4059 A.M., 60–61 A.D. Year XII. on the Lesser Cycle. Bul determined by solar eclipse of October 13th, 60 A.D., Astron. Nisan by that of March 10th, and Zif by that of April 8th, 61 A.D.

Porcius Festus arrives as the successor of Felix at the beginning of this civil year. Paul was held some time longer but soon after the feast of Dedication, Casleu 25th, he was sent on to Rome, even in Winter, because we think it can be shown that the *Fast* that "was now already past" (Acts xxvii. 9) was that of Tebeth, and it was very cold (Acts xxviii. 2) and stormy from the beginning of the trip (Acts xxvii. 7, 9, 12, 14, 18, 20, etc.) unto its end. Early in this civil year Joseph succeeded Ishmael as High Priest at Jerusalem (for 1 year), and Josephus resumes the story of the woes of his country (Antiq., XX. viii. 9–11). It was at this time that Claudius *Nero* received the Ambassadors from Jerusalem relative to the Temple walls, and retained Helcias, the treasurer, and Ishmael, the High Priest as hostages, whom *two years later* he recalled, upon the occasion of writing the letter now so strangely misplaced in our current copies of Josephus and assigned to the reign of Claudius Cæsar (Jos. Antiq., XX. i. 2). *Vide* 62 A.D.

PAUL AT LAST ON THE DOCKET.

But to return to Saint Paul at a most interesting year in whose career we have now at last arrived. It is another one whose chronology has never before been fully analyzed. Indeed, we believe that the connected Chronological Mosaic of the Acts which we have herein set forth is the first consecutive presentation that weaves all the references into their appropriate places, and satisfies them on the Soli-lunar cycle. Let us thus analyze what yet remains rather more closely.

"Now when Festus was come into the Province" (his administration officially beginning on the first of Tishri), "after three days" he ascended from Cæsarea to Jerusalem, arriving on Thursday the 5th (Acts xxv. 1).

He was at once approached by the enemies of Paul, who sought to have him brought back to the city, but Festus would not acquiesce, and told the High Priest he would hear the case shortly at Cæsarea (Acts xxv. 2–5). Having therefore delayed at Jerusalem more than ten days, say eleven, he left for Cæsarea on the 12th day (so interpreted), *i.e.*, Monday the 16th of Tishri, perhaps arriving on Wednesday the 18th, and on "the next day," Thursday the 19th, he sat in the Hall of Judgment and commanded Paul to be brought. Here he was confronted by the representatives of the Jews who had also come down without delay to press the matter (Acts xxv. 6). They were a few lawyers only, who were unable to prove their case, for the Feast of Tabernacles had prevented the presence of the High Priests, and of many witnesses; albeit, had they been present, there was no evidence, save false evidence, against Paul.

PAUL APPEALS TO CÆSAR.

Nevertheless they had persuaded Festus to do their pleasure sufficiently to challenge Paul to go up to Jerusalem and be judged there before him. The "set time" however had arrived for Paul to begin work elsewhere and he surprised all concerned by exercising his prerogative as a Roman citizen and appealing directly unto Cæsar! This "changed *the*

venue" to the very place he desired himself to go and whither, too, the Spirit was at last ready to conduct him. There was now no choice in the matter, nevertheless, having conferred with the Council (not the Sanhedrim but his own legal advisers) Festus confirmed the appeal (Acts xxv. 7–12).

PAUL BEFORE AGRIPPA.

"And after certain days," *circa* the end of Tishri, Agrippa and Bernice came to Cæsarea, to salute the new Procurator (Acts xxv. 13). "And when they had been there many days" (generally found, when not used with reference to the intercalary period, to signify more than seven and less than fourteen days, say twelve days, as in the case of Acts xxi. 10, which direct evidence proves to have been 12)! Festus referred to Paul's matter and as the king desired to hear him, Paul's celebrated interview with Agrippa occurred upon the morrow, which was Sunday, October 26th, the 13th of Bul) Acts xxv. 14–27; xxvi. 1–32).

PAUL'S VOYAGE BEGINS.

At last, after a considerable delay, as borne out by later Chronological "back sights," and by specific references to the Calendar, and when Festus had time to look, not only into Paul's case, but into those of several other prisoners, whom he also forwarded to Rome, they entered a ship of Adramyttium, and launched upon Friday, the 3d of Casleu, meaning to sail by the coasts of Asia, for it was now very late in the season, when the Mediterranean is treacherous (Acts xxvii. 1–2). And the next day, Sabbath,

November 15th, the 4th, they touched at Sidon, where on account of some necessary delay on the part of the shipmaster, Julius courteously allowed Paul to go unto his friends and refresh himself (Acts xxvii. 3).

And when they had launched thence, the next morning, Sunday the 5th, they sailed under (east of) Cyprus against contrary winds, at least two days, Monday 6th, Tuesday 7th (Acts xxvii. 4). And when they had changed their course to the westward so as to pass between Cyprus and the mainland (by Tarsus), over the Sea of Cilicia, and Pamphylia, the head winds resisting, they came not to Myra, a City of Lycia, for three days more, Wednesday 8th, Thursday 9th, Friday 10th, arriving on Sabbath the 11th, so that the voyage from Sidon to Myra consumed almost a week (Acts xxvii. 5). Here it was necessary to transfer to another ship, for the original one seems to have abandoned the enterprise, and wisely to have gone into safe harborage for the Winter. It took almost another week to find the Alexandrian ship, that may have come along behind them, sailing unto Italy: at any rate, when found at Myra, the Centurion transferred his charges and effects (probably on Wednesday the 15th) and the perilous journey was resumed upon Friday the 17th (Acts xxvii. 6).

PAUL REACHES FAIR HAVENS.

And when they had "sailed slowly (west) many days "(*i. e.*, 12—Friday 17, to Tuesday the 28th, inclusive) and scarcely two days after the Feast of Dedication, (25th of Casleu, Sabbath, Dec. 6th) were come

over against Cnidus, the wind not suffering them, they again changed their course, now to the south-south-west, and sailed under (east of) Crete, over against (*i. e.*, making for) Salmone (and making it in less than one day, Tuesday, the 28th of Casleu) and barely passing it, so strong was the gale of wind upon this tack. They then came, by another change of course, to the west, more slowly now again until they reached Fair Havens, nigh unto Lasea, upon the 1st of Tebeth, glad to make anchor, and to take breath before deciding what further should be done (Acts xxvii. 7–8).

THE SHIPWRECK.

For a while now, it is advisable to follow the voyage in a more log-like manner, commencing with the day of the arrival at Fair Havens, December 12th, 60 A.D.

Tebeth. 4th Civil (X. Sacred) month (4059 A.M).

Friday	1.	At Fair Havens; dating from preceding day, and where St. Paul desired them to winter. For the storm continued with little show of holding up. The unconscionable delay well nigh forced them to remain.
Sabbath	2.	
Sunday	3.	
Monday	4.	
Tuesday	5.	
Wednesday	6.	
Thursday	7.	
Friday	8.	
Sabbath	9.	

☞Sunday 10., December 21st, **Fast Day** (Acts xxvii. 9; compare Zech. viii. 19; Ezek. xxiv. 1, 2; Jer. lii. 4, for Nebuchadnezzar's *Siege of Jerusalem,*

"Now when much time was spent, and when sailing was dangerous, because **the Fast** was now already passed, Paul admonished them and said: 'Sirs, I perceive that this voyage will be with hurt, and much damage, not only of the lading and ship, but also of our lives.' Never-

Monday 11.
Tuesday 12.
Wednesday 13.

theless the Centurion believed the master and the owner of the ship, more than those things which were spoken by Paul, and because the haven was not commodious to winter in the more part advised to depart thence also, if by any means they might attain to Phenice, a haven of Crete, looking towards the south-west and north-west, to WINTER there" (Acts xxvii. 9–12).

Thursday 14.
Friday 15.

"So when the south wind blew softly, supposing they had obtained their purpose, loosing thence, they sailed close by Crete; but not long after there arose against them that tempestuous wind called Euroclydon (Acts xxvii. 13–14). So

Sabbath 16. 1.

when the ship was caught they 'let her drive,' 'under Claudia' where they took in the boat, and undergirded the ship, and fearing the quicksands (sand bars?), lowered the yard (Acts xxvii. 15-17).

Sunday	17.	2.	"The next day" "exceedingly tossed," "lightened ship" (Acts xxvii. 18), "and the
Monday	18.	3.	third day," "cast out the tackling" (Acts xxvii. 19).
Tuesday	19.	4.	(Drifting towards Malta under bare spars.)
Wednesday	20.	5.	
Thursday	21.	6.	
Friday	22.	7.	
Sabbath	23.	8.	
Sunday	24.	9.	
Monday	25.	10.	
Tuesday	26.	11.	

Wednesday 27. 12. "And when neither sun nor stars in *many days*, appeared, and no small tempest lay upon us, all hope that we should be saved was taken away" (Acts xxvii. 20). "But after long abstinence, Paul stood forth in the midst of them and said: Sirs, ye should have hearkened unto me and not have loosed from Crete, but have avoided this injury and loss. And now I exhort you to be of good cheer; for there shall be no loss of life among you, but only of the ship. For there stood by me this night, an angel of the God, whose I am and whom I serve, saying: 'Fear not Paul; thou must be presented to Cæsar, and behold, God has graciously given thee all those sailing with thee.' Therefore, take courage, men, for I believe in God, that it will be so even as it was told me. Howbeit we must be cast upon a certain Island" (Acts xxvii. 21–26).

Thursday 28, 13.

Friday 29, 14. "But when the *fourteenth* night was come, as we were driven up and down in Adria, about *midnight** the sailors dreamed that they drew near to some country" and "sounded" 20 fathoms, and "sounded again" 15 fathoms, and cast out astern 4 anchors, and wished for day! (Acts xxvii. 27–29). Paul's advice to the Centurion and soldiers now prevented the sailors from abandoning the ship, for the soldiers cut away the boat (Acts xxvii. 30–32). "And when day was about to dawn,* Paul urged them all to partake of food, saying: 'This day, the 14th that you have watched, you continue fasting, having taken nothing. Therefore I entreat you to partake of food, for this concerns your safety, for not a hair shall perish from the head of any one of you'" (Acts xxvii. 33–35). Then he took bread, and gave thanks to God, brake it, and ate, as did the rest, and were cheered, 276 of them; and they lightened ship, and cast out the wheat into the sea (Acts xxvii. 35–38).

And when it was day* they knew not the land, but

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* These three references of St. Paul to the night, the morning, and whole of the same (14th) day, are sufficient to prove, what is otherwise well known, that the Hebrew day (*i.e.*, the measure of 24 hours) began at sundown. He naturally mentions "the 14th night" first; they were sailing up and down till its midnight; then at daybreak he refers again to the same period as "this day the 14th," and later on in general terms to the whole period of light thereof "and when it was day." It ever was the "Evening and the Morning" that measured the Day, and the Autumn and the Spring that measured the Year, until God himself began a new measure for the latter at Mt. Sinai. And so, too, we believe, the Saviour's Resurrection marked for Rest the *Octave* of the Week, when the Day sprang out of

descrying a creek suitable for beaching the ship, they cast out the anchors, and loosed the rudder bands, and hoisted the foresail and pressed for the shore, and falling into a place with two currents they ran the ship aground, where it stuck fast, but the stern was broken (Acts xxvii. 39–41).

Now the soldiers designed to kill the prisoners lest any one by swimming should escape, but the Centurion wishing to save Paul, restrained them, and commanded some to swim, and the rest got to land on the wreckage, and discovered it was Melita (Malta). And when they had escaped, the rude inhabitants showed no little kindness, and kindled a fire for them because of the falling rain and the cold. But as Paul, having escaped from the Prince of the Power of the Air, gathered sticks to lay them on the flame, a viper struck his hand, and when he shook it off into the fire and was unharmed, the people took him for a god. And so the coldest month of the year ended, for Winter had already well begun (Acts xxvii. 42–44; xxviii. 1–6), and it was Friday, January 9th, 61 A.D.

PAUL WINTERS AT MALTA.

Shebet 5th civil (XI. Sacred) month (4059 A.M.).

Sabbath 1.
Sunday 2.
Monday 3. } Publius lodged them three days courteously (Acts xxviii. 7–8).

Joseph's Tomb, even "the eighth day" made typically so significant throughout the Scriptures. For since then only, and that by virtue of the Resurrection itself, have we obtained assurance of that *Rest from Sin*, which is a Blessed Hope in Jesus Christ our Lord, and of that Greater Eighth-Day *Rest* which is to follow even the Millennial Restitution of all things!

Tuesday 4. Paul heals the father of Publius, and by healing all that were brought to him during their long delay they gained many honors among the inhabitants, so that when they departed, they were laden with such things as were necessary (Acts xxviii. 8–10).

Now they remained there three months (Shebet, Adar, and Nisan which came in with a Solar Eclipse on March 10th, 61 A.D.) after which, on Thursday April 9th, the 1st of Zif (Solar Eclipse April 8th, 61 A.D.) they departed in an Alexandrian ship (The Castor and Pollux) which also had wintered there (Acts xxviii. 11) and came to Syracuse on Friday the 2d, where they remained 3 days, to Monday the 5th (Acts xxviii. 12).

PAUL REACHES ROME.

From thence they "fetched a compass" (tacked through the straits) and came to Rhegium on Tuesday the 6th, and "after one day" (Wednesday the 7th) the south wind blew (on Thursday the 8th, on which they took advantage of it and sailed) and "we came the next day" (Friday the 9th) "to Puteoli," sailing easily 182 miles in these two days (Acts xxviii. 13). There they found brethren, and stayed, as they were desired, "seven days" (till Friday the 16th), from whence news preceded them to the Imperial City. Finally also, "and so we went towards Rome." From whence some two days later, Sunday the 18th, they were met at Appii Forum by a party of brethren from Rome, and soon, Monday the 19th by yet another at "the Three Taverns." So Paul took

courage and went on to Rome that day, Monday April 27, 61 A.D. (Acts xxviii. 14–16).

"And it came to pass that after 3 days of rest (Tuesday, Wednesday and Thursday) Paul called the chief of the Jews together, on the 22d of Zif, which was Friday! and he related his illegal experience, and showed to them his chain, referring only briefly to the main issue (Acts xxviii. 17–20).

Now the Jews at Rome said to him they had received no letters out of Judea concerning him, none having shown or spoken of him. The fact seems to be, as we interpret it (seeing that the inveterate hate he had incurred at Jerusalem makes it certain that his enemies there would have endeavored by all means to prejudice his case at Rome) whatever messengers were hastily dispatched soon after Paul's departure, encountered the same tempest and were lost! Let this be called a mere conjecture, yet it is after the manner that God deals with those, but with those only, whose hate is inveterate and hopeless of any betterment (Acts xxviii. 21).

PAUL BEFORE THE JEWS AND GENTILES.

Now when the Jews of Rome expressed a desire to hear concerning the new Sect, which was everywhere so spoken against, they appointed him a day, perhaps "the next Sunday week" which was also May 10th and the 3d day of the month of Sivan. And Paul expounded unto them the Christianity once delivered to the Saints, from morning unto evening; some believing and others not; and when they disagreed among themselves, they departed, after Paul had

quoted a final text and notified them that the Salvation of God was sent unto the Gentiles who would hear it! So the Jews departed and had great reasoning among themselves (Acts xxviii. 22–29). But Paul, turning to the Gentiles, was thus enabled to begin his ministry perhaps the very next Sunday, Sivan the 10th, which this year was Pentecost, now fully come! Sunday, May 17th, 61 A.D., and if so God wrought most wonderfully with Chronology upon the 3d anniversary of the troubles that had sent him there a prisoner.

Paul's sojourn at Rome begins. Now, Paul was allowed special liberty while he awaited trial and, supporting himself by his own labors, he preached the Kingdom of God, and taught those things that concern Jesus Christ, with confidence, no man forbidding him (Acts xxviii. 31). (See 4061 A.M.).

FELIX, PALLAS AND NERO.

As to Felix, he was never brought to trial, owing to the "importunate solicitations of his brother, Pallas," who still exercised a waning influence in Rome, and with Nero (Jos. Antiq., XX. viii. 9; W., II. xii. 8). Nevertheless, such were the vicissitudes of fortune under Nero, before a twelve-month was past, Pallas himself had paid the penalty of his close association with the Emperor.

It was during this detention at Rome that St. Paul, undoubtedly only renewing old acquaintances, became very intimate with the Royal British converts, in whose house the first Christian church was already established. But Paul himself "dwelt in his own

hired house two whole years [until the Spring or Summer of 63 A.D., *q. v.*] and received all that came unto him" (Acts xxviii. 30).

Baronius (for obvious reasons) making the relations of St. Paul to the family of Pudentius apply rather to St. Peter, speaks of the Palatium Britannicum, or Titulus as follows: "It is delivered to us by the firm tradition of our forefathers that the house of Pudens was the first that entertained St. Peter at Rome, and that there the Christians assembling formed the church, and that of all our churches, the oldest is that which is called after the name of Pudens."

We also learn from the early martyrologies that the children of Claudia and Pudens were brought up on *Paul's* knees, and find in the last scene of his life preceding his martyrdom the only salutation sent by him to Timothy, to be those to Eubulus, Claudia, Linus, and Pudens!

The close connection between the Apostle and the family of Pudens is plain, and we are told that all of the children of Pudens who likewise suffered martyrdom were buried beside the Apostle Paul in the *Via* Ostiensis.

Note now the genealogical significance that all this involves. *First*, we have the traditions that these people (Rufus Pudens, Paul and their mother, they being half brothers) were actually related by flesh and blood, and marriage (Rufus Pudens and Claudia, the sister of Linus) as well as by the Spirit. *Second*, we have Paul, in his Epistle to the Romans, before

he had even come to the city, writing: "Salute *Rufus* chosen in the Lord, and *his mother and mine*" (Rom. xvi. 13). *Third*, we have him, years after, in his II. Epistle from Rome to Timothy writing, "Eubulus greeteth thee, *Pudens* and *Linus* and *Claudia*, and all the brethren" (II. Tim. iv. 21). And then we find them all buried together in the family lot.

Finally the presence of "Bran the Blessed," the father of Caractacus, at Rome in this very time and palace, his conversion by Paul, and his subsequent return to Wales, where he became famous as the builder of Britain's first church, the first church edifice in Christendom, and Paul's own eventual return to the early scenes of his Western labors, all of which we shall meet with in their proper chronological place, sets the climax to the Romance of Truth and rounds the story to its full. There is absolutely no room for St. Peter in this family circle and household.

THE ROMANCE OF THE FIRST CENTURY.

We have in these significant facts the outline of one of the most beautiful romances of early Christianity. Paul called of God and eventually converting his own family, his mother having married a second time and Rufus Pudens being the step-brother of St. Paul. Paul converting the Britons, and Caractacus and his family eventually sent as prisoners to Rome under Rufus Pudens, and apparently domiciled in the palace of Pudentius, under his custodianship. Gladys adopted by the Emperor Claudius, and her acceptance of the new name Claudia; the love of Pudens and Claudia eventually leading to their marriage.

Then the coming of St. Paul himself in chains to Rome, and thus the reunion of all the characters concerned in one Christian household — in which the the Church of Christ in Rome thus naturally had its earliest and providential beginnings. Now the introduction of St. Peter into the "plot" of this history is not only entirely gratuitous but positively discordant. The reason of course is obvious, for it is essential to the present claims of Latin Christianity that, somehow or other, he, Peter, be made to appear as the original founder of the Roman Catholic Church. But not only do the early Sacred records all point to Paul alone as the father thereof, but the very silence of the Scriptures as to St. Peter's presence there, in any other sense than that of an unwilling prisoner, finally bound and led thither to his sudden and immediate decapitation at the climax of his career as the apostle of the circumcision, is proof that Peter had nothing whatever to do with the origin of the church at the Titulus.

There is a principle which even the histrionic *art*, though dealing only with pure fiction, may not violate without offending our sense of the obvious fitness of a set of otherwise prettily arranged situations, and that principle is the one which condemns the useless overloading of the cast. Man does not make these principles, he merely recognizes them; they are born of natural order, and Order does not divide her house against itself!

St. Matthew's Gospel published in Greek about 61 A.D. The Hebrew copy thereof is said to have been

writted by Matthew and published in Syro-Chaldaic *circa* 38 A.D.

Returning now, a moment to Roman matters themselves, the

Consular List for 61 A.D.: was P. Marius Celsus; L. Asinius Gallus. In this year Burrhus died, Seneca retired from office, and Nero repudiated Octavia and married Poppæa.

Seneca's Epistles to Paul, if genuine, fall to this date, and from now on for several consulates as dated. They will be found in the Apocrypha to the New Testament. Jerome (331–418 A.D.) enumerates him, on account of these letters, as one of the Ecclesiastical and holy writers of the Christian Church.

Now Festus did not hold the Procuratorship very long, for he died before the year was out (4059 A.M., that is about the fall of 61 A.D.). In the meantime Jewish affairs did not improve, but grew rather the worse, and so continued (Jos. Antiq., XX. viii. 9; W., II. xiv. 1). Agrippa visited Rome in this year, and the Jews reopened their negotiations for the custody of the Maccabean crown, and the holy vestments, which had been in controversy now for years. The ambassadors returned to Rome, and Agrippa himself was not unfriendly to the custodianship.

4060 A.M., 61–62 A.D. This year XIII. of the 214th cycle of the Lesser Light came in with a Solar eclipse on the 2d of October (Astron.), 61 A.D., and the beginning of Nisan was also marked by a solar eclipse February 27, 62 A.D. General Epistle of St. James written about this time (Lardner) from Jeru-

salem, to Jewish converts; it perhaps led to his trouble with the High Priest.

ST. JAMES IN TROUBLE.

"And now Cæsar upon hearing of the death of Festus sent Albinus into Judea as procurator. But the King (Agrippa) deprived Joseph of the High priesthood, and bestowed the succession to that dignity on the son of Ananus (Annas) who was also himself called Ananus.* Now the report goes that this eldest Ananus proved a most fortunate man, for he had five sons who had all performed the office of a High Priest unto God, and who had himself enjoyed that dignity a long time formerly [John xviii. 13; see also 4008 A.M.] which never happened to any other of our High Priests" (Jos. Antiq., XX. ix. 1). But this younger Ananus was a Sadducee and very bitter against Ecclesiastical offenders. When therefore he had authority, and while yet Albinus was upon the road, he convened the Sanhedrim which thing it was no longer lawful for him to do owing to the Roman interdiction "and brought them the brother of Jesus who was called Christ, whose name was James [the Just] and some others [or some of his companions]. And when he had formed an accusation against them as breakers of the law he delivered them to be stoned" (Jos. Ant., XX. ix. 1).

Now this actual stoning did not take place, for the condemnation raised a controversy in Jerusalem, and before the execution could have taken place it was

* That is, *Annas* the High priest, vide Table IX., Leaflet XXVIII.-XXXIII.

necessary to have the approbation of the Roman Procurator. Moreover, it is also established that James the Just did not die until long afterwards (Prim. Hist. Rev., vol. III., ch. 43–46). However an influential delegation of Jews appealed to Agrippa to check Ananus, and others went on to Albinus and informed him of the matter, and that even the summoning of the Sanhedrim had been high-handed and unlawful. So Albinus wrote in anger to Ananus, and threatened him, and Agrippa took away the High priesthood and conferred it upon Jesus the son of Damneus when he had ruled but three months (Jos. Antiq., XX. ix. 1). In the meanwhile Ananus the elder waxed in honor and influence and made a great friend of Albinus, for he was a hoarder of money and had a wicked horde of servants whose excesses, and the retaliations of the *Sicarii* or robbers, were the beginnings of even greater calamities to Jerusalem, for the details of which see Josephus. It is eminently fitting that through this particular old and iniquitous High Priest, who had been in and out of office, or held it as a sort of family sinecure ever since the Saviour's 12th year, and who had been so prominent at his trial, the city at last became so greatly disordered that, as Josephus remarks, from this time "all things grew worse and worse among us" (Antiq., XX. ix. 2–4).

AN OMINOUS WARNING.

Now it was at the annual Feast of the Purification of the Temple" (25th of Casleu) this very year, which feast the Jews always kept after the manner of that

of Tabernacles itself, even calling it a Feast of Tabernacles (I. Macc. iv. 52–61; II. Macc. i. 9, 18) and at which time they used to build booths in the very Temple (in commemoration of the fact that *its* altar was only a temporary one, I. Macc. iv. 46) even as Josephus himself testifies (vol. III. Antiq., B. VI. c. v. § 3), there came a terrible "sign" to the city. One Jesus, son of Ananus, a common countryman, possessed of a Divine fury began on a sudden to cry aloud:

> "A voice from the East;
> "A voice from the West;
> "A voice from the four winds;
> "A voice against Jerusalem and the holy house;
> "A voice against the bridegroom and the bride;
> "And a voice against this whole people."

This, says Josephus, was his cry day and night in all the lanes of the city from this time forward for seven years and five months, day and night.

No former commentators upon Josephus seem to have solved the chronology of this incident nor to have understood its astonishing import and accuracy. It was not the regular Feast of Tabernacles, but that one which particularly concerned the Temple itself which (as we ourselves still ignorantly perpetuate in our Christmas greens) they decked with evergreens and boughs. Now it was at the very beginning of the procuratorship of Albinus that this prodigy began:

"Woe, woe, to Jerusalem!"

Shouted this lamentable voice, from day to day and loudest at the Feasts, "until the very time that

he saw his presage in earnest fulfilled in our siege, when it ceased; for as he was going round upon the wall, he cried out with his utmost force:

"'Woe, woe, to the city again, and to the people, and to the holy house.'

"And just as he added at the last:

"'Woe, woe to myself also!'

"There came a stone out of one of the engines and smote him, and killed him immediately; and as he was uttering the very same passages, he gave up the ghost" (Jos. III., B. VI. c. v. § 3). Now seven years from the 25th of Casleu, 4060 A.M., bring us to the same date in 4067 A.M., and 5 months forward fetch us to the 24th of Zif of that year, which was that of the Siege.

This solves the secret of the matter. And in addition to this Chronological vindication of Josephus we wish to point out that this persistent voice was the promised voice of warning unto those who were wise within the city and drew their attention to other prophecies, which when they duly came to pass led them to abandon the doomed precincts of Zion, 3½ years later, at the defeat of Cestus Gallus.

CLAUDIUS NERO'S EPISTLE.

And now it was, also, as we take it, that the epistle recorded in the first chapter of the XX. Book of Antiquity of Josephus was written. Into those copies of this author which are now extant there seems to have crept an unaccountable error, and no little mistranscription, or intentional alteration, or at least bad emendation, for it is hardly conceivable

that the chapter as it now reads, came to us from Josephus himself, seeing that he was an actor in the very scenes so mixed up in our copies. The epistle is as follows:

"Claudius Cæsar Germanicus, *tribune* of the people the *fifth time*, and designed consul the *fourth time*, and *Imperator* the *tenth time*, the father of his country, to the magistrates, Senate, and people (of the Roman Empire) and the whole nation of the Jews, sendeth greeting: Upon the representation of your ambassadors to me by Agrippa, my friend, whom I have brought up (cited!) and have now before me, and who is a person of very great piety, who (Agrippa and the Ambassadors) are come to give me thanks for the care I have taken of your nation, and to entreat me, in an earnest and obliging manner, that they may have the *Holy vestments, with the Crown belonging to them, under their power;* I GRANT THEIR REQUEST, as that very excellent person Vitellius, who is very dear to me had done before me. And I have complied with your desire, in the first place, out of regard for that piety which I profess, *and because I would have every one worship God according to the laws of their own country;* and this I do also because I shall hereby gratify King Herod and Agrippa junior, *whose* (*i. e.*, Herod-Agrippa's the 2d, *i. e.*, the son of Agrippa the 1st) sacred regards to me and earnest good-will to you, I am well acquainted with, and with whom (Agrippa) I have the greatest friendship, and whom (Herod and your ambassadors) I highly esteem and look on as persons of the best character. Now I

have written about these affairs to Cuspius Fadus,* my procurator. The names of those that brought me your letter, are Cornelius, the son of Cero, Typho, the son of Theudio, Dorotheus, the son of Nathaniel, and John, the son of John. This letter is dated before the 4th of the kalends of July,† *when Rufus and Pompeius Sylvanus are Consuls.*"

Now this letter is generally misassigned to Claudius Cæsar (and so placed in our copies of Josephus) and to the 1st term of Cuspius Fadus (whose term covered the 4th and 5th Imperial years of Claudius) which estimate results in *several anachronisms*, or chronological blunders, as to the letter's plain date and superscription; the which we do not believe the original manuscripts of Josephus contained, and if they did he made a mistake. Our reasons are as follows: In the first place we do not have to revert to the days of Claudius to find Cuspius Fadus, for he was governor of Syria in Nero's 6th to 9th years as well; and this year 62 A.D. is the very one covered by the Consulate referred to in the date of the letter: that is, we give below,

The Consular List for 62 A.D.: C. Memmius P. [*i. e. Pompeius* Silvanus?] f. (*i. e.*, *filius*) Regulus; L. Virginius *Rufus.*

Now *no* such consuls appear in any list covered by the years of that Claudius who followed Caligula!

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* On the death of Festus, Cuspius Fadus, who was again in Judea as governor, and was also acting as procurator *pro tem.*, until the arrival of Albinus. See Table xiv., Dividing of a Time; Leaflet xxviii.

† About the 1st of Ab, 4060 A.M.

but they do appear here in this 9–10th year of Nero, whose name was also *Claudius!* to wit: Nero CLAUDIUS Divi Claudii f. Cæsar Augustus GERMANICUS IV., (see Consular List for A.D. 59). Moreover the Claudius who wrote the letter under consideration must have been in his 10th year as "Imperator," as *Nero* was in this Consulate of Pompeius and Rufus!* and as he then was also the "designed consul the fourth time" (*i. e.*, ever since 59 A.D.)! the Vitellius referred to in the epistle must be one of those who were Consuls in 46 and 47 A.D., in whose days Agrippa's original grant had probably been confirmed officially in so far as Vitellius, the governor of Syria between 34 and 38 A.D. had power. These were of course the days of the *other* "*Claudius*," but this particular letter belongs here.

Rescuing, therefore, this important epistle from its ambiguous position, and locating it here (62 A.D.) where it chronologically belongs, we have in it a most important document. It was a *Covenant* whereby the return of the custody of the Maccabean Crown, and holy vestments was confirmed to the Jews! Exactly seven lunar years later the city fell! to which end 3½ years later, Nero sent Vespasian with an army against the city, which was in effect a rupture of the Covenant, and 3½ years after Vespasian arrived *via* the Hellespont, the city had been captured, its sacrifice and oblation had ceased!

* His Imperial years were part of 53, and all of 54, 55, 56, 57, 58, 59, 60, 61, 62 A.D., *i. e.*, ten consulates down to the date of this epistle which was at the middle of 62 A.D.

What relation this epistle and these events have with Daniel ix. 26–27, in addition to other fulfillments already noted, we leave our readers to determine, noting that "the midst of the week," dating from this epistle is hinged at the notable disaster which befell Cestus Gallus, and gave an opportunity for all who would to fly from Jerusalem!

The "week" confirmed by the dismal cry of, "Woe, woe to Jerusalem!" agrees with the matter within the margin of its own peculiar purport, and the chronology involved demands a disquisition by itself.

Paul, still a prisoner in Rome, writes the Epistles to Philemon and the Colossians, and that to the Ephesians (so-called). Here also belongs the Epistle of Paul to the Laodiceans. We believe it to be a genuine Pauline Epistle. It is now unfortunately classed as doubtful, and included only in the New Testament Apocrypha, *q. v.* Paul was now probably free of his bonds, but still awaiting trial, at the expiration of the fourth year from his arrest, *i. e.*, at Pentecost of this year. His trial fell in 63 A.D., *q. v.*

He also writes the Epistle to the Philippians, sending it towards the end of the year and promising in hope to follow it shortly. About this same time Peter wrote his first Epistle from BABYLON, and Mark, who was with him, was just about completing his Gospel (I. Pet. v. 13; *vide* page 212).

SABBATIC YEAR (75TH).

4061 A.M., 62–63 A.D. The V. Sabbatic year since "Messiah" began with the solar eclipse of August 23d, 62 A.D. It was XIV. on the cycle, and its Nisan

also began with a solar eclipse February 17th, 63 A.D. In it the courts of the Temple were finished, and about 18,000 discharged and unemployed workmen began to increase the dangers of the situation in Jerusalem. Albinus also liberated hosts of criminals, and sedition arose among the Levites who demanded and obtained illegal privileges. Judgment always begins at the House of God. *As a sign of the end of an age look into its* TEMPLE!

But the destruction of Jerusalem, while it was a literal and unparalleled fact (aye, one we may certainly expect never to be actually surpassed)! was also an allegory of deep significance to the Jerusalem of every man's own heart; and its factions types of the powers and principalities with whom we mortals are surrounded, both individually, and in all our social groups. It is a significant lesson to learn, that of the causes whereby Zion fell, and to understand the circumstances of her latter days! Verily, that, too, was "an era of judgment pure and simple!"

About this time also King Agrippa was enlarging Cæsarea Philippi, and renamed it Neronias, and matters in Jerusalem "grew worse and worse" (Jos. Ant., XX. ix. 4; War, II. xiv. 1).

Consular List for 63 A.D.: C. Læcanius Bassus. M. Licinius M. f. M. n. Crassus Frugi.

It was the correct year for the Secular Games at Rome, and in it, from Rome, but by the hand of Timothy, as it thus far appears, Paul wrote the Epistle to the Hebrews (xiii. 22–25). It is considered to be the literary masterpiece of the New Testament.

About the middle of this *Julian* year Jesus, the son of Gamaliel, became High Priest at Jerusalem, and Albinus hearing that Gessius Florus was coming to relieve him, slew many prisoners, and released all the rest for bribes, so the land was over-run with robbers. And now the Levites persuaded Agrippa to convene another Sanhedrim by which some further ritualistic changes in their garments—so as to make them more like priests—were brought about; and novelty and innovation, unrest and wickedness, became more and more the order of the day. This is the text of "a word to the wise": in that history repeats itself, its spirit is sufficient still.

At the beginning of the year 4061 A.M., St. Paul was still in Rome. Now it was a SABBATIC year, and here endeth the Book of the Acts of the Apostles.* His trial before Nero took place about Ve-Adar (Aug.–Sept.), 63 A.D., which began with the Solar eclipse of August 12th, 63 A.D., and being acquitted, he at once went to Macedonia, and so came to Philippi.

In the year 63 A.D. Nero committed arson on an extravagant scale and fiddled while the Imperial and Eternal City was in conflagration. Here, too, falls the conspiracy of Piso and the First Persecution of the Christians, upon whom Nero laid the burning of the City. Pallas poisoned by Nero (Tac. xiv. 65).

TACITUS IN EVIDENCE.

"Nero, in order to stifle the rumor [as if he had himself set Rome on fire], ascribed it to those people who were hated for their wicked practices, and called

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* Probably published at once.

by the vulgar, *Christians:* these he punished exquisitely. The author of this name was Christ, who, in the reign of Tiberius, was brought to punishment by Pontius Pilate the Procurator" (Tac. Annal., lib. XV. cap. 44). He adds, "For the present this pernicious superstition was in part suppressed, but it broke out again, not only over Judea, whence this mischief first sprang, but in the city of Rome also, whither do run from every quarter and make a noise, all the flagrant and shameful enormities.

"At first, therefore, those were seized who confessed, afterward a vast multitude were detected by them, and were convicted, not so much as really guilty of setting the city on fire, but as hating all mankind; nay, they made a mock of them as they perished, and destroyed them by putting them into the skins of wild beasts, and setting dogs upon them to tear them to pieces. Some were nailed to crosses, and others flamed to death; they were also used in the night time, instead of torches, for illumination. Nero had offered his own gardens for this spectacle. He also gave them Circensian games, and dressed himself like a driver of a chariot, sometimes appearing among the common people, sometimes in the circle itself: whence a commiseration arose, though the punishments were levelled at guilty persons, and such as deserve to be made the most flagrant examples, as if these people were destroyed, not for the public advantage, but to satisfy the barbarous humor of one man."

This Persecution merely began in 63 A.D., and did

not wax into its strength until 64 and 65 A.D. In the meantime, the year 63 A.D. ended, Paul being free and Chronology having yet four years more in which to deal with his concerns.

THE SEVENTY-SIXTH "WEEK" BEGINS (DAN. IX. 24).

4062 A.M., 63–64 A.D. This year XV. of the cycle had but two solar eclipses, the first that of February 6th, 64 A.D., fixed Adar, and the other fixed Elul to August 1st (Astron.), 64 A.D.

Gessius Florus succeeds Albinus as Procurator of Judea, at the beginning of this civil year; and a star resembling a sword stood over the city, and a comet that continued the whole year (Jos. War, VI. v. 3), and all that time the wandering messenger of God went through the streets and around the walls thereof, and cried aloud:

"Woe, woe, unto Jerusalem!"

But none of the wicked understood, while the wise men watched the matter, and met two and two together, and withal were occupied!

PAUL PREACHES IN SPAIN.

Turn we now westward: Paul, having spent the Fall of 4062 A.M. in Macedonia, went over to Asia Minor, where he wintered in Laodicea, and from that place, and now, wrote the First Epistle to Timothy, who was a bishop and Paul's representative at Ephesus.

In the Spring, he sailed direct for Spain (in final satisfaction of an intention of the Holy Spirit, we believe!). "Muratori's Canon" (written about 170 A.D.) noting Luke's omission "of the journey of St. Paul from Rome to Spain" explains that Luke relates

to Theophilus (in Acts) only "those events of which he was an eye witness."

What Luke did not see, or know, or testify of himself, is irrelevant to what St. Paul actually did and others do record; Eusebius asserts that Paul went forth again from Rome to declare the Gospel after his first imprisonment, "and afterwards came to Rome a second time, and was martyred under Nero." So Chrysostom mentions it as an undoubted historical fact that "St. Paul, after his residence in Rome, departed to Spain." Jerome, to the same effect, says: "Paul was dismissed by Nero that he might preach Christ's Gospel in the West" (Hieron. *Catal. Scrip.*). "Against this unanimous testimony of the *Primitive Church*," Conybeare affirms, "there is no external evidence whatever to oppose" (Life and Epistles of Paul). Usher says: "Paulus, a Romana captivitate liberatus, in occidente et Britannicis etiam nostris Christi evangelium annunciavisse traditur" (vol. V., p. 19), which is, "Paul being liberated from the Roman captivity is said to have announced the Gospel of Christ, in the West and even in our own Island of Britain" (vol. V. p. 19; VI. p. 551).

Consular List for 64 A.D.: A. Licinius A. f. P. n. Nerva Silianus; Plautius Lateranus (killed before entering term); M. Julius L. f. Vestinus Atticus.

Piso executed. St. Mark's Gospel perhaps published, but probably later. St. Peter's Second Epistle written from BABYLON. St. Jude's Epistle also sent out, *circa*, 64 A.D. Seneca put to death.

"CCXI. Olympiad (July, 64 A.D.). This Olym-

piad was *not* celebrated [at the proper time] Nero having postponed it till he could be present. But it was celebrated two years after." Thus read the ancient records, 64 A.D. correct time, but celebrated in 66 A.D., *q. v.*

4063 A.M., 64–65 A.D. The XVI. year of the 214th Cycle of the Lesser Light. Shebet determined by the eclipse of December 26th, 64 A.D.; Adar, by that of January 25th; Ab, by that of June 22d, and Elul, by that of July 21st, 65 A.D. St. Luke's Gospel completed and published about this time.

It is in this year that Josephus places those beginnings of affairs that were the immediate occasion of the Jewish war, and it is a remarkable thing that from its 1st of Tishri to the end of that Elul wherein the city was obliterated is a spell of exactly 62 lunations, as though its doom was meted out to it a month to a week for those that measured its rejection of Messiah's 62-week avocation. Nor is this a fanciful idea, seeing that the counterpart maintains itself in each and all of its subordinate groups of months, they being as facts parallel to, and equal to, those groups of weeks that subdivided the Saviour's avocation, and his included Soli-Lunar Ministry of about 52–51 weeks (or more exactly $365\frac{1}{4}$–$355\frac{1}{2}$ days) no matter how closely we press the analysis.

The year, itself, was a crowded one all over Israel and we shall deal with it in the most convenient way. In the meantime we will note that 4063 A.M., covering 64–65 A.D. was the 11–12th of Nero, and the 16–17th of Agrippa, the

Consular List for 65 A.D., being C. Luccius Telesinus; C. Suetonius Paulinus. At the beginning of this civil year (4063 A.M.) Agrippa deprived Jesus, Gamaliel's son, of the High-priesthood, and conferred it on Matthias, the son of Theophilus, "under whom the Jews' war with the Romans took its beginning" (Antiq., XX. ix. 7).

PAUL IN BRITAIN.

The oldest authority we have upon St. Paul, even Clemens Romanus (Philip. iv. 3) who was his fellow workman, and held the Pastorate at Rome, as Origen relates (*Com.* on John i. 29), tells us that "St. Paul, having gone over to Spain," and so preached the Gospel "in the East and in the West," before he could have instructed "the whole world" (as then known to the Romans), proceeded yet further, and so came "to the EXTREMITY of the West" (Acts i. 8), (Clemens Romanus, Tom. I. chap. v., 1st Century testimony),* the which was *Ultima Thule*, as we have quite sufficiently set forth in discussing the far earlier migration of Our Race, to whom he was thus sent. And not he alone, for just at this time were Philip, and Joseph of Arimathea, and Lazarus, and a notable body of missionaries there with him. This is no place to present the truth at greater length. It is sufficient to cite facts and give their dates, but at the same time a single word as to the philosophy of what was thus brought about. These were the days of bitter judgment upon all the world. There were

* See also New Testament Apocrypha, I. Epistle of Clement to the Corinthians, iii. 13–15.

some wise enough to flee before "the sign" appeared, and if "unto the mountains," where find them higher or more remote from strife than "the mountains of the Height of Israel!"

It is related that there accompanied St. Paul in this visit to their native country, Claudia, Rufus, her husband; her sister, Eurgain, and her brother, Ilid, whom St. Paul appointed a Bishop in Britain, and that they founded the college of Cor-Ilid, or Bangor-Iscœd upon St. Paul's rule, to train missionaries and clergy (Farrar Fenton). Usher says, against this year, "Philippus apostolus, duodecim suos dicipulos, cum Josepho Arimathæensi, e Gallia in Brittaniam misisse; iidemque, accepta a rege barbaro (quem Arvoragum fuisse aiunt) Glastoniensi insula, vetustam B. Mariæ ecclesiam eodem anno ibidem construxisse creduntur" (Tom. V., p. 25–47; VI. 551).

"The Apostle Philip is reputed to have sent twelve of his disciples, with Joseph of Arimathea, from Gaul into Britain, and they, having accepted the Island of Glastonbury from the king of the barbarians (whom they say was Arviragus), are believed to have built the Church of the Blessed Mary* that same year."

It is probable that "Bran the Blessed," the father of Caractacus, formed one of this party, for Usher collects the following opposite this year:

"Beatus (a Barnaba in Scotia, vel, ut alii volunt, Romæ a Petro, baptizatus) Helvetiis evangelium

* This reference is not to the Virgin, but to Mary Magdalene, who was there at that time, and involved in the foundation.

prœdicavisse dicitur" (Usher, Tom. VI., pp. 293, 552), which is to say:

"Bran the Blessed (baptized by Barnabas in Scotland, or as others wish, by Peter at Rome) is said to have preached the Gospel to the Helvetians."

"Claudia Britanna, uxor Pudentis et mater Lini Episcopi Romani (cujus tamen patrem Herculanum quendam fuisse liber pontificalis asserit) Romæ fidei Christianæ professione celebris fuisse dicitur" (vol. V., pages 21–24; VI., 551).

"Claudia of Britain, the wife of Pudens and the mother of the Roman Bishop Linus (whose father, nevertheless, a pontifical record asserts, was one Herculanum) is said to have celebrated the profession of Christian faith at Rome."

St. Mark's Gospel, published about this time, not earlier than 65 nor later than 69 A.D., at Alexandria, where St. Mark eventually died (*vide* page 332).

READJUSTMENT.

"The force of the testimony for St. Paul's residence in Britain may be more clearly established by comparing it with that for St. Peter's at Rome. The earliest testimony in favor of the latter is that of Irenæus, Bishop of Lyons, 180 A.D., prior to which we find no indication in the Scriptures or ecclesiastical authors that St. Peter ever visited or even intended to visit Rome, which, as a Gentile Church, over which St. Paul in the most pointed manner claimed jurisdiction (Rom. i., 5, 13), was certainly *not* in the province of the Apostle of the Circumcision! Britain, on the contrary, was within Paul's

province, placed already, as Ephesus and Crete had been by Paul himself under one of his bishops, Aristobulus. If we are to concede that St. Peter founded the Roman Church in person [which we do not at all or in any sense concede—C. A. L. T.] much more are we compelled by infinitely stronger evidence to acknowledge that St. Paul in person founded the British Church." "Britain's Inheritance," Special Church Number.

"We possess abundant proofs that Britain was studded with Christian churches before the end of the second century; and whatever direction our investigations take we find the authorities unanimous in the statement that the Church of Joseph in Avalon, or Glastonbury, was the first. 'It is certain that Britons received the faith in the first age from the first sowers of the word.' Sir Henry Spelman, p. 140."

This was "the first Christian Church on record, sixty feet in length and twenty-six in breadth, built in the Gælic fashion of timber pillars connected by double tissues of strong wicker work. It became the nucleus of a succession of magnificent edifices, and passed for some generations by name as 'The Home of God,' 'The House of God,' 'The Secret of God.' It was subsequently known as 'The Mother of Churches,' 'The Glory of Britain,' 'The Resting Place of the Apostles.'

"It may be interesting to know that this Mother Church of Britain became at once a Church, College, and Abbey, and its constant and beneficent gifts to the poor, and its powerful influence for good, were

as great, or greater, than any other ecclesiastical establishment of Christendom. In the reign of Henry VIII. this encouragement to religion and learning was confiscated, against the general regret and indignation of the kingdom. They are now said to yield a rental of £300,000 per annum."*

Thus, unfortunately, the Church of which I myself am by birth and education a member, stands, in its *modern* phase, by virtue of this act of Henry VIII., upon the *disestablishment of an apostolic foundation*, *and who shall say that the irony of fate may not have yet in store for it a counter disestablishment*, so that history may repeat itself, and the original be re-established, in order that the first may be last, and the last again the first. The old was scattered, that it might take root downwards and bear fruit upwards. This is a law of the Lord. He plants a Garden, as it were for hot-house purposes, *scatters* the seeds thereof as he scattered "Israel" herself; but not a kernel thereof comes to naught. It dieth, verily, but only as a seed must die in order to receive the body of its resurrection, such as God shall give it.

"The two cradles of Christianity in Britain were Ynys Wydrin 'the Crystal Isle,' translated by the Saxons Glastonbury, in Somersetshire, where Joseph settled and taught, and Siluria, where the earliest churches and schools, next to Ynys Wydrin, were founded by the Silurian Dynasty."

AMPLE TESTIMONY.

"Polydore Vergil, in the reign of Henry VII., and

* "The Missing Links," by Morton W. Spencer.

after him Cardinal Pole (1555 A.D.) both rigid Roman Catholics, affirmed in Parliament that 'Britain was the first* of all countries to receive the Christian faith.' [This priority of antiquity was only once questioned, and that only on political grounds by the Ambassadors of France and Spain, at the Council of Pisa, 1417 A.D. The Council, however, affirmed it. The Ambassadors then appealed to the Council of Constance, 1419 A.D., which confirmed the decision of that of Pisa, which was a third time confirmed by the Council of Sena, and then acquiesced in. This decision laid down that the churches of France and Spain were bound to give way in points of antiquity and precedency to the church of Britain, which was founded by Joseph of Arimathea immediately after the passion of Christ."—"St. Paul in Britain," Morgan, p. 129.]

Now the transfer of the ecclesiastical centre, as it were, of the Church, from "Judah" and Jerusalem to "Israel" and "the Isles afar off," at this particular time, is most notably in keeping with the law of repetition in history. When Jerusalem in former ages had gone down, Babylon arose, but Jeremiah in the meantime escaped to the West with Tea Tephi and the foundation of the Stone Kingdom, and when, 70 years later, Jerusalem revived, Babylon fell; and so now Jerusalem being in the throes of her final agony, God was laying the foundation of another centre,

* First, because in reality it was established by Paul himself during six or seven of the eight years that followed his return from Arabia!

from which in his good time, the word of Truth could go out into far wider fields.

RANK MISAPPLICATIONS.

But the entire story of St. Paul seems to have been strangely confused with that of St. Peter, whose mistaken Latin votaries have misapplied all of its incidents to him. What Paul did in Rome is now attributed to Peter, and even what Paul accomplished in the isles afar off has been given to another—for instance, we read as follows:

"Petrum apostulum, postquam in Brittania longo tempore fuisse moratus et ecclesias ibi constituisset, anno xii. Neronis Romam petiisse, Symeon Metaphrastes author est."

That is,. Usher quotes Symeon Metaphrastes as authority that "Peter the Apostle was occupied for a long time in Britannia, and founded a church there, and that he was summoned to Rome in the XII. year of Nero" (vol. V., p. 18; VI. 288, 552). If so, he was summoned by Nero, and that merely as a prisoner, "taken" or going, as Jesus said of him, "bound" and "whither he would not," and that merely to his death, for Jesus spake of the manner thereof, as John testified many years later in his gospel (80 A.D.). In this sense we may, perhaps, grant that Peter finally went to Rome: there is enough of tradition on the whole to establish this, but it was when he was old and *unwilling*, and that merely in fulfillment of the Saviour's prophecy as to the manner of his going and death. If this record of

Metaphrastes is genuine the XII. year of Nero was 36 years after the Crucifixion: And then was

ST. PETER MARTYRED.

"Peter, by unjust envy, underwent not one or two, but many sufferings; till, at last, being martyred, he went to the place of glory that was due unto him" (Clemens Romanus, II. Epis. to Cor. iii. 12). Peter, at this time, would have been at least 70 years old, and would have been executed at least two years before St. Paul! in fact, many months *before* St. Paul himself returned thither,* which may be taken to account for the latter's silence as to Peter's presence or even his existence there upon his own arrival! Now other than this testimony (which is accepted for what it is worth, and as evidence of Peter's sudden summons to martyrdom, by Nero, who was regarded as a perfected type of Anti-christ by the early church) we find no evidence at all of Peter's presence in that city, which boasts of its eternity, but of which it is written that it shall be swallowed up in an age-long burning!

THE CLIMAX OF ABSURDITY.

And finally, in relation to Papal Rome's presumptuous claim of supremacy, as founded upon her misconception of the Saviour's words to Peter,

* Clemens Romanus alludes to Peter's martyrdom as preceding that of Paul, but he fails to mention the place, though we doubt not it was Rome, and that his taking thither was against his will, and with dispatch as to its climax, and so without any opportunity of fruit as to the Roman claims of missionary work thereat (*vide* I. Epistle to the Corinthians, iii. 12, Apocryphal New Testament).

let it be reiterated that, having destroyed Jerusalem for inciting Rome to slay his own Son, *it is incongruous to the Spirit and Philosophy of the Scriptures* that He, God, should transfer his favor to the very capital, and capitol of the executioners! And this should be particularly apparent in view of what Daniel says of the fourth Beast, or Empire, which is manifestly Rome and which came up to stamp the residue beneath its feet! No, it is a matter born of the very *mystery* of iniquity, that so many men have been deceived into this line of thought! Rome the successor of Jerusalem? Why, the very idea is preposterous! And were it a fact the fact would wreck the very rhythm of the Scriptures, for nothing like it occurred when Babylon or Persia or Greece gained rule, and nothing indicative of such an outcome, but the very reverse of it, can be found in the Scriptures of truth.

The fact is, the deeper history is probed the less foundation there is left for the presence of Peter at Rome save a sudden unwilling and final one in chains without authority, and, as it were, to his immediate death. There is no contrary tradition earlier than Irenæus of Lyons, 180 A.D., and the three passages quoted from this Father are not only non-specific but obscure at best, as well as woefully anachronistic. His statement that Mark wrote his gospel "after their departure," referring to Paul and Peter, means *after their death*, and Dr. Sunderland, pastor of the church which is attended by President Cleveland in Washington, has effectually

disposed of the entire Irenæus evidence (*vide The American Citizen*, April 6, 1895), while Dr. R. W. Haweis, the noted London preacher who has examined all the data Rome has *in loco*, sums up the matter as follows: "Peter's connection with Rome, as also his *martyrdom there*, is not history, it is tradition. * * * In no case could Peter have been the first Bishop of Rome. * * He certainly did not found the Church of Rome. If any one founded it it was Paul. He claims it pastorally by addressing an Epistle to it. We know he had strong objections to meddling with other's pastorages. He was undoubtedly in Rome, as we read in the last chapter of Acts; lived there for two years; was tried there twice before Nero," and all things point to his being martyred and buried there among his own relatives.

THE GIST OF THE MATTER.

And, we might add, as to this 10th-century note of Metaphrastes, that if reported correctly "*in Brittania longo tempore fuisse moratus*," should have been written "in *Babylonia*," for that we know was Peter's See (I. Pet. v. 13), and it is geographically quite "another place" than either Jerusalem or Rome (Acts xii. 17), albeit spiritually they are all called Sodom and Egypt (Rev. xi. 8). The fact is, we believe that the true fire out of which this smoky tradition springs, is the fact that Peter having been a long time in *Babylon*, and founded its Church there, was in this year summoned to Rome by Nero in chains, and to his sudden taking off (John xxi. 18–19).

Thus Rome is in a desperate case now that chro-

nology has recovered an infallible foundation and antagonizes her quasi infallibility at every turn.

But to return to facts, for in the regions of Secular History, when duly sifted and arranged, we may walk secure from all the crafts of the devil, so long as we can preserve at heart a semblance to human common sense, on which alone we are called to base our progress back towards the God who gave it! and whose Son never failed to appeal to it in his discussions with those who had the Records, and the Oracles of God, and pretended to believe them.

PRODIGIES.

Therefore let us return to the doomed city of Salem and follow the record of an eye-witness, a Jew, a General, a Priest, and a *Prophet*—Josephus.

"Now before the Jews' rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the 8th day of the month Xanthicus (Nisan, Tuesday, March 5th, 65 A.D.), and at the 9th hour of the night, so great a light shone around the altar and the holy house that it appeared to be bright daytime, which light lasted for half an hour.

"This light seemed to be a good sign to the unskillful, but was so interpreted by the sacred scribes as to portend those events that followed immediately upon it. At the same festival also, a *heifer*, as she was led by the high priest to be sacrificed, brought *forth a lamb** in the midst of the temple. Moreover, the

* Similar monstrosities are in these days (1892–1896) notorious as "freaks," and are exhibited almost yearly.

eastern gate of the inner (court of the temple) which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of solid stone, was seen to be opened of its own accord about the sixth hour of the night. Now those that kept watch in the temple came thereupon running to the captain of the temple, and told him of it, who then came up thither, and not without great difficulty was able to shut the gate again.

"This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open them the gate of happiness. *But the men of learning understood it;** that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies, so these publicly declared that the signal foreshadowed the desolation that was coming upon them" (Jos. W., B. VI. c. v. § 3).

FLORUS AND CESTIUS.

Matters now culminated thick and fast, and facts followed close upon these dire forebodings, for Josephus locates the occasion and beginning of this war "in the 2d year of the government of Florus and the 12th year of the reign of Nero" (Jos. Ant., XX. xi. 1, 2). It was Florus who particularly filled Judea with misery, and whose oppressions broke the last straw of Judah's mad impatience (for whom the Lord would

* Dan. xii. 10; Amos iii. 7.

destroy he first makes mad). We gather the incidents from Josephus:

At the Passover of this year (March 12th), Cestius Gallus, President of Syria, was boldly petitioned against *Florus* (Mar. 14th) in *his* own presence, by the Jews. But Florus, incensed, used craft and determined to foment a war, for purposes of revenge, the which he quickly brought about (Jos. War, B. II., c. xiv. § 3). Josephus having now anticipated the date at which he himself places the beginning of the war, to wit the 12th of Nero, the 17th of Agrippa, in the month of Artemisius [Zif=Jiar] (see B. II. c. xiv. § 4), next proceeds to specify the circumstances that "*occasioned*" it, and of course reverts, chronologically, to them, and so comes down again to the actual date of the outbreak. The analysis is as follows:

THE OCCASION OF THE WAR.

Artemisis=Jiar=Zif=2d Sacred=8th civil month.

Wednesday the 7th. Trouble as to the Synagogue at Cæsarea occurs (Jos. War, II. xvi. 4).

Thursday the 8th. Negotiations, and disturbance.

Friday the 9th. Florus bought off with 8 talents, leaves Cæsarea, so that the sedition may take its course: meanwhile fomenting it, and preparing to act thereafter.

SABBATH, 10th. "Now the *next* day, which was the *seventh* day of the week" (April 6th, O.S.), a certain Cæsarean insulted the Jews. An outbreak occurred. Jucundus was overcome, and the Jews fled with the Books of the Law to Narbata (Jos., B. II. xiv. 5).

Sunday, Monday, 11–12th. The news reached Cestus,
Tuesday, 13th. And came to Jerusalem, where it excited passion.

PREPARATION FOR LITTLE PASSOVER.

Wednesday, 14th. Meanwhile John, and his companions appealed to Florus who put them in prison, and "as if he had been hired, blew up the war into a flame," and sent a party to demand 17 talents indemnity from the treasures at Jerusalem.

LITTLE PASSOVER.

Thursday, 15th. Florus himself duly prepared for the event he had fomented, and who had "marched hastily (after) with an army of horsemen and footmen against Jerusalem," arrives there and the Jews "spent that night in fear." Florus, in the meantime, took up his quarters at the Palace (Jos., B. II. c. xiv. § 7–8).

Friday the 16th. "And on the next day" he set up his tribunal, would listen to no extenuations, and openly incited his soldiers to the massacre in the upper market-place (Jos., B. II. c. xiv. § 8–9). "Now at this very time," Berenice was paying a vow in Jerusalem, and stood barefoot before Florus, and besought him in behalf of the Jews; but, for fear of her life, she fled to the Palace, "and stayed there all night with her guard." "This happened upon the 16th day of the month, Artemisius" [Jiar] (Jos., B. II. c. xv. § 1–2).

LITTLE PASSOVER SABBATH.

Sabbath the 17th. "Now on the next day," Florus deliberately set another trap, into which the Jews fell, and the inexcusable attack of the two cohorts upon the peaceable multitude,

Sunday the 18th, which went out at his instance to meet them in a friendly spirit, was the event from which Josephus himself dates the Jewish War (Jos., B. II. c. xv. § 3–6; compare B. II. c. xiv. § 4). Battle in the city. Seditious save it by commencing and completing,

Monday, 19th, the cutting down of the cloisters of the Temple, which foiled Florus' avarice, in that it also cut him off from the treasures in the Temple. So he left a band of troops in the Palace and returned at once to Cæsarea, with the rest of his forces intending to resort to further measures.

SIGNS IN THE HEAVENS.

Now "a few days after the feast,* on the one and twentieth day of the month, Artemisius (Wed. 21st Zif), a certain prodigious and incredible phenomenon appeared; I suppose the account of it would seem to be a fable, were it not related by those who saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for before sun setting, chariots and troops of soldiers in

* This may be a back reference to the Passover the month before, but we think refers to one of the feasts of the second month, either the 33d of the Homer as the Jews measured, or else the Little Passover, which fell on the 15th of Zif.

their armor were seen running about among the clouds, and surrounding of cities."

A REVERSED PENTECOST.

"Moreover," continues Josephus, "at the feast which we call Pentecost (Sunday, May 5th, 10th of Sivan that year), as the Priests were going by night into the inner (court of the Priests) as their custom was, to perform their sacred ministrations, they said that in the first place they felt a quaking, and heard a great noise, and after that they heard a sound as of a multitude saying: 'LET US REMOVE HENCE'" (VI. c. v. 3)! This was exactly 36 years (4 × 9) from that Pentecost that followed the Resurrection and Ascension of Messiah (compare 29 A.D.)

It was therefore at the end of the first year of the second half of the *week of seventy years* that succeeded the special out-pouring of the Holy Spirit; or was thus in the midst of this long and special "week" that the Holy ones of Israel, lingering yet, announced their sad intention to depart: and went. This was a significant reversal of what had taken place on that Pentecost that followed the Saviour's resurrection! But the faithful still within the walls had not yet seen *the* promised sign, and so they tarried on, and perhaps the Spirit hovered over the city until their flight was well assured a short time later.

AGRIPPA'S GOOD OFFICES FAIL.

The return of Agrippa from Alexandria now took place, and Neapolitanus, the special envoy of Cestius, met him at Jamnia, as did also the chief men of the Jews. The envoy was satisfied, and returned, while

Agrippa exhorted the people, who would have followed his advice; but the seditious prevailed, at last, and Agrippa, disgusted, retired to his own kingdom. Masada was now captured, and the Roman garrison slain. Seditions increased in Jerusalem, and culminated in the week of slaughter that preceded the feast of Xylophory (Jos. W., II. xvi.–xvii. 5). Here again we strike the calendar. The month of Ab began with the day that followed the eclipse of the Sun of June 23d, 65 A.D., O.S. (22d Astron., 21st N.S.) *i.e.*, Ab 1 fell on the 668586th day before Wednesday, January 1st, 1896 A.D., N.S. We shall not take time nor space to demonstrate this fact here, as it results from data to be fully established when we arrive at the year in which Jerusalem fell. It is sufficient to note that this eclipse began the 52d lunation, including the one in which the city fell (Elul, 69 A.D.).

A WEEK OF SLAUGHTER.

June	30	S.	Ab	7	During this period there were "perpetual slaughters * * for seven days time" among the factions in the city (Jos. W., II. xvii. 5).
July	1	M.	"	8	
"	2	T.	"	9	
"	3	W.	"	10	
"	4	T.	"	11	
"	5	F.	"	12	
"	6	Sab.	"	13	

July 7, Sun. Ab 14. "Now the next day was the Festival of Xylophory." In it the Sicarii (called assassins from the *Sicæ*, or swords they carried in their bosoms) burned the Palaces of Ananias and Agrippa, and the place of the deposit of debts, con-

tracts, etc. Anarchy thus attacked "the nerves of the city," as Josephus calls them, and history will make effort to repeat itself in all such reapings of the whirlwind (Jos. W., II. xvii. 6).

July 8, Mon. Ab 15. "But on the next day which was the 15th of the month Lous (Ab) they made an assault upon Antonia" (Jos. War, B. II. c. xvii. 7),
July 9 Tu. Ab 16. 1 "and besieged the garrison
" 10 W. " 17. 2 which was in it two days,
" 11 T. " 18. and then took the garrison,
and slew them, and set the citadel on fire; after which they marched to the palace where the King's soldiers had fled, and parted themselves into four bodies and made an attack upon the walls" (Jos. W., II. xvii. 7).

The next new moon (Astron. July 22d) fell on July 23d O.S., and the month of Gorpieus, which is Elul, began with the phasis on Wednesday, July 24th. Fifty lunations later the same month of Gorpieus came to its new moon, and in it the city fell.

MENAHEM'S REBELLION.

Josephus specifies two dates of this Gorpieus of 65 A.D. (W., II. xvii. 8, 9), and his reference to "the Sabbath day" in the next paragraph (W., II. xvii. 10) is by some taken to identify the 7th of Gorpieus as the Sabbath day on which the Roman soldiers were massacred. This, however, *cannot* be the case, for a careful reading of the several events that followed the death of the High Priest Ananias on the 7th, as set forth in § 9, and p:eceded the Sabbath massacre of the Romans will show that the murder

of the Roman garrison (§ 10) must have occurred some days later (either 4 or 11) because the 7th day of that particular moon, July 30, was a Tuesday. We shall best explain the matter by resuming the thread of Josephus' recital, who after describing the fall of Antonia states to this effect, to wit:

Meanwhile one Menahem, a sophist, broke open the armory of Herod at Masada, gave weapons to a multitude, returned to Jerusalem, and set up as a King (War, B. II. c. xvii. 8). He now besieged the Roman garrison and eventually drove them to the royal towers, Hippicus, Phasælas and Mariamne, and burned their camp. "This was executed on the 6th day of Gorpieus" [Elul = Monday, July 29th] (W., II. xvii. 8).

"But on the next day (Elul 7) the High Priest [Ananias, the son of Ananus] was caught" and "slain," which so puffed up Menahem that he became barbarously cruel. But Eleazar and his party opposed him, and when soon after, probably the next Sabbath, Elul 11 (August 3, O.S.) he went to worship in the temple in a pompous manner they fell upon him and eventually drove him out of the city. He then fled to Ophla, and hid, but was followed, caught, tortured and eventually slain; this was some days after the High Priest had been slain.

A SABBATH MASSACRE.

But now that they had slain Menahem they renewed the siege of the Romans in the tower until Metellius the Roman general capitulated (Friday, August 9th) on terms of personal safety to the garri-

son and came out the next day, naturally choosing the Sabbath, *i.e.*, on the 18th of Gorpieus (Saturday, August 10th) as a day of obvious guarantee to safety. But Eleazar's men grossly violated their faith, for as the Romans were going away unarmed they fell upon and slew them, all save Metellius, whose own life was spared on condition that he would "turn Jew and be circumcised." The loss was numerically light to the Romans, but it filled the better citizens with consternation, for they now saw that it was an "earnest" for an incurable war, and "it was but reasonable to expect some vengeance even though they should escape from the Romans * * * for indeed it so happened that this murder was perpetrated on the Sabbath day" (II. xvii. 10).

SWIFT RETRIBUTION BEGINS.

But Josephus continues, "Now the people of Cæsarea had slain the Jews that were among them on the very same day (Sabbath, August 10th, 65 A.D., O.S.) and hour (when the soldiers were slain) *which one would think must have come to pass by the direction of Providence;* insomuch that in one hour's time above 20,000 Jews were killed, and all Cæsarea was emptied of its Jewish inhabitants" (Jos., W. II. xviii. 1).

From this time to the end of that civil year, as described by Josephus the entire land was a scene of unparalleled massacre, and the war a dismal *fact* (Jos. War, II. xviii. 1–11, with which chapter the month of Elul and the year terminates).

Not the least among the indications of the accuracy of our analysis of Josephus, are such points as this,

which will appear to the student who follows us with a copy of the Jewish War open before him. The work of Josephus is strictly *chronologico-historical*, its books and chapters form natural pauses wherever possible, and numerous cases occur in his pages which should long ago have revealed the system of enumeration he employs. And this leads us to the consideration of yet another matter which is cleared up by virtue of a careful analysis upon the accurate scale now in our possession, and upon which we are working; we refer to the relation which the Hebrew calendar has to the Syro-Macedonian terms, in which Josephus keeps the record of the War. He merely gives us

THE OLD MOONS WITH NEW FACES.

Josephus employs the Syro-Macedonian names for his months, *which latter*, *however*, *ran on the Hebrew Soli-Lunar scale*. *There can be no doubt of this*, *for his dates in terms of these names habitually round up with those that properly pertain to the Hebrew feasts and fasts upon their own months*, the which they would not do, and could not do, upon an independent Solar calendar.

We take it that his use of these names merely indicates that they were the ones that had come, in his day to be current in Palestine, or at any rate that they were more familiar to those for whom he (Josephus) prepared his works than the odd Hebrew names themselves. We are satisfied that a failure to perceive the force this necessity threw Archbishop Usher entirely off the track, as he considered the Syro-Macedonian calendar to be Solar, and has sub-

equently confused all of his successors, in their nalysis of the specific dates given in the works of osephus.

In other words, when Josephus writes a date, as or instance, "the 14th of *Xanthicus*," he means xactly the same day as if he had written "the 14th f Nisan," he merely changed the *name* in order to e better understood by his Greek and Roman audince. It is furthermore our personal conviction that he Syro-Macedonian scale was itself a Soli-*Lunar*, nd not simply a Solar calendar, and that it ran moothly with the *Civil* Hebrew or Autumnal almanac.

It is unfortunate for us, however, that Josephus id not perceive the propriety of plainly stating some f his dates in the parallel terms of the then current Roman or Julian calendar; this would have effectually revented any of the past controversy in the premses. Nevertheless, in his day the corresponding Roman dates must have been very well known and he confusion under which *our own* generation labors ould not have obtained. For instance, there can e no doubt but that Titus, a Roman, knew the date n which he drew his camp to the walls of the city as 'the VIII. before the Kalends of April," which osephus states to have been "the 14th day of the month Xanthicus" (Nisan; W., V. xiii. 7), and which ve know to have been Saturday, March 25th, 69 .D., O.S.

RECOGNIZED FACTS.

"The Hebrews had their Sacred and Civil year; he former for the celebration of their feasts and

religious ceremonies, which began with the month Nisan, or March; the latter for the ordering of their political or civil affairs, which began in Tishri, or September. The *ancient* Hebrews had no particular names to express their months; they said, the first, second, third, and so on. In Exod. xiii. 4 we find Moses makes mention of the month Abib, or the month of the young ears of corn, or of the new fruits, which is probably the name that the Egyptians gave to the month which the Hebrews afterwards called Nisan, and which was the first of the holy year; everywhere else Moses marks out the months only by their order of succession, which method is continued in the books of Joshua, Judges and Samuel. Under Solomon, I. Kings, vi. 1, we read of the month Zif, which is the second month of the holy year, and which answers to that which afterwards had the name of Jiar, or April. In the same chapter, verse 38, we read of the month Bul, which is the eighth of the holy year, and answers to Marchesvan, or October. Lastly, in I. Kings, viii. 2, we read of the month Ethanim, which answers to Tishri, or the seventh of the holy year. The critics are not agreed upon the origin of these names of the months, or from whom they were borrowed. But after the captivity of Babylon, the Hebrews took the names of the months, as they found them among the Chaldeans and Persians, among whom they had lived so long a time" (*vide* Cruden's Concordance under "Month").

It is in the same sense (a mere change of names without altering the calendar or place of the luna-

tions thereon) that Josephus introduces the Syro-Macedonian designations in his Works, and this being now understood we can proceed with our analysis.

Finally, Josephus was not writing to *our* generation, but to the Romans and Greeks of his own generation, who had their parallel records of the events referred to in the current Roman system. The harmony, however, of all these systems in this Study clears up the whole horizon, so that it need no longer matter which system is employed, for they mutually interpret each other, by virtue of the reversed scale of enumerated days, annotated by their week day designations, and punctuated by the eclipses (*vide* Chart of the Siege).

HO! TO THE WISE.

4064 A.M., 65–66 A.D. Year XVII. (Intercalary, 383 days long), on the Cycle of the Lesser Light. Its Thebet new moon is fixed by a Solar Eclipse on December 17th, O.S. (16th Astron., 15th N.S.), 65 A.D. Ab also fixed by the Solar Eclipse of Thursday, June 12th, 66 O.S. (June 11th Astron.). But let it be noted that the phasis, or 1st appearance of the moon, by *which the Jews went quite rigidly, usually falls a day late, or after these fixed scientific dates.* So that in reconstructing the calendar students will find that the eclipses as a general rule fall upon the last nominal day of the preceding month! Our own notes show the whole of the 62 lunations now under consideration, month by month, Old Style, New Style, Astronomic, and Jewish, as well as by serial days of

the week and by total days as enumerated back fron January 1st, 1896 A.D., N.S. Until our means through patronage, however, are far more ampl than they are at present, we fear it will be quite ou of the question to set the proof in consecutive array But as the year at which we have now arrived is o such special importance, in that it contains the ful fillment of "the sign" given by the Saviour to hi disciples at which they were to "flee out of Jeru salem," we feel called upon to set forth the almana of its first two months, Tishri and Bul, with specia care, after which we shall continue the thread of ou harmony through them.

In the meantime the interested student may em ploy them as a fixed "station" for a test *chronologica* *triangulation*, so to speak, and do the "filling in according to his ability and patience. The thre "bench-marks" of this "*fiducial* base-line" of time ar as follows:

FRIDAY.	THURSDAY.	TUESDAY.
Mar. 2d, 29 A.D., N. S.	Aug. 20th, 65 A.D., N. S.	Dec. 31st, 1895 A.D., N. S
" 4th, 29 " O. S.	" 22d, 65 " O. S.	" 19th, 1895 " O. S
Nisan 1st, 4027 A.M.	Tishri 1st, 4064 A.M.	Tebeth 14th, 5894 A.M.
⊙ BASE	⊙	LINE. ⊙
681847th Day.	668527th Day.	1st Day, *origin.*
CHRIST.	CESTIUS.	VICTORIA.

The Calendar of whose
Attack and Defeat
now follows.

TISHRI (4064 A.M.).

YEAR XVII.; INTERCALARY 383d; 65–66 A.D.; CALENDAR F, E.

MEMORANDA.	Days of Mo.	Days of Week.	O. S.	AST.	N. S.	DAYS.
			Aug.	Aug.	Aug.	
Rosh Ashana.	1	T.	22	21	20	668527
Fast of Gedaliah.	2	F.	23	22	21	668526
Netzabim Vayelech.	3	SAB.	24	23	22	668525
	4	S.	25	24	23	668524
	5	M.	26	25	24	668523
	6	T.	27	26	25	668522
	7	W.	28	27	26	668521
	8	T.	29	28	27	668520
	9	F.	30	29	28	668519
Kippur. Azinu.	10	SAB.	31	30	29	668518
	11	S.	Sep. 1	31	30	668517
About	12	M	2	Sep. 1	31	668516
these	13	T.	3	2	Sep. 1	668515
days Feast of Tabernacles, 1	14	W.	4	3	2	668514
Cestius 2	15	T.	5	4	3	668513
departs 3	16	F.	6	5	4	668512
from Tabernacle Sabbath. 4	17	SAB.	7	6	5	668511
Cæsarea: 5	18	S.	8	7	6	668510
and The Jews 6	19	M.	9	8	7	668509
is at now Ros. Rab. 7	20	T.	10	9	8	668508
Antipatris: leave Feast of the 8th day, 8	21	W.	11	10	9	668507
lestroys Lydda: take arms, [Rejoicing ascending by move out of the Law.]	22	T.	12	11	10	668506
Beth-H. is just to Beth-H., attack Cestius,	23	F.	13	12	11	668505
coming into camp at Gabao BERESHEET.	24	SAB.	14	13	12	668504
Cestius drives them off, remains there	25	S.	15	14	13	668503
three days, then leaves and "arrived	26	M.	16	15	14	658502
at Scopus," but did not assault them in	27	T.	17	16	15	668501
three days' time (Jos. War, II. c. xx. § 4).	28	W.	18	17	16	668500
After which	29	T.	19	18	17	668499
"On the 4th day, which was the 30th of Hyperereteus (Tishri), when he had put his army in array, he brought it into the city" (II.xx.4).	30	F.	20	19	18	668498

This date alone would have enabled us to recover the calen-lar, for it closes a specific period of seven days (3+4), begin-ing with the last Sabbath of Tishri and ending with the 30th f Tishri. It was on this 30th of Tishri that Cestius burned ezetha, which is Centopolis, "the new city."

BUL (4064 A.M.).

YEAR XVII.; INTERCALARY 383d; 65–66 A.D.; CALENDAR F, E.

MEMORANDA.	Days of Mo.	Days of Week.	O. S.	AST.	N. S.	DAYS.
			Sept.	Sept.	Sept.	
Cestius camps "over against the Royal	1*	SAB.	21	20	19	668497
Palace," and now "the Romans make 1	2	S.	22	21	20	668496
their attack against the wall for five 2	3	M.	23	22	21	668495
days, but to no purpose." 3	4	T.	24	23	22	668494
4	5	W.	25	24	23	668493
5	6	T.	26	25	24	668492
"But the next day" he suddenly retired, and	7	F.	27	26	25	668491
spent that "night" at Scopus, and was en-route in total rout to Gabao "the next day."	8†	SAB.	28	27	26	668490
1 Stays at Gabao	9	S.	29	28	27	668489
2 "two days," and	10	M.	30	29	28	668488
3 "on the third" moves to Beth-horon;	11	T.	Oct. 1	30	29	668487
4 "night in his flight"; quicker by day.	12	W.	2	Oct. 1	30	668486
5 The Jews pursue as far as Antipatris,	13	T.	3	2	Oct. 1	668485
then return over the route, collecting	14	F.	4	3	2	668484
the spoil, after which they hasten	15‡	SAB.	5	4	3	668483
back to their Metropolis.	16	S.	6	5	4	668482
	17	M.	7	6	5	668481
	18	T.	8	7	6	668480
	19	W.	9	8	7	668479
	20	T.	10	9	8	668478
	21	F.	11	10	9	668477
Hayé Sarah.	22	SAB.	12	11	10	668476
Nero's 13th year begins.	23	S.	13	12	11	668475
	24	M.	14	13	12	668474
	25	T.	15	14	13	668473
	26	W.	16	15	14	668472
	27	T.	17	16	15	668471
	28	F.	18	17	16	668470
Toledot.	29	SAB.	19	18	17	668469

* Noah. † Lech Lechah. ‡ Vayerah.

THE SIGN OF THE END.

The year whose first two months have thus been shown in their proper calendric conditions was the 12–13th of Nero; 17–18th of Agrippa. Quite early in Tishri Cestius, marching from Antipatris to Lydda, found that city empty of its men, "for the whole multitude were gone up to Jerusalem to the Feast of Tabernacles" (Jos., II. xix. 1). So after destroying Lydda he moved to Gabao, arriving there late Friday p. m. Against whom the Jews, forsaking the feast (on the 21st of Tishri or the feast of the 8th day) and betaking themselves to arms, went forth and defeated him upon Sabbath Beresheet as he was coming into camp. This Sabbath *Beresheet* is the "First Chief Sabbath" of the year. In it the Jews begin their curriculum of the Annual Scripture Readings. It takes its name from the first word in the Bible, "In the beginning" (Gen. i. 1), and the coincidence is notable, for 3½ years later a greater than Cestius was on hand by appointment.

But he, Cestius, after delaying there 3 days (24th, 25th, 26th) attacked them on the 27th and pursued them back to the city, where, encamped at Scopus, he refrained from an assault for three days (27th, 28th, 29th). But "on the 4th day, which was the 30th of the month Hyperbereteus (Tishri), when he had put his army in array he brought it into the city" (Jos., II. xx. 2–4). Now Cestius burnt Centopolis (the new city) at once, and also the timber market, after which he camped over against the palace. "And had he but at this very time attempted to get within

the walls by force, he had won the city presently, and the war had been put an end to at once," but he was unaccountably dissuaded by Priscus, his muster-master. Meanwhile many of "the principal men of the city" "invited" him into it, "and were about to open the gates for him." He doubted them, however, delayed for 5 days (2d to the 6th of Bul inclusive) and on the 6th as to the account, but the 7th day of Bul as to the calendar, he made several ineffectual attacks on the Temple. But a part of his soldiers held their ground at the wall, under a *Testudo*, actually undermined it, and got all things ready for firing the very gate of the Temple (Jos., II. xix. 5)!

"And now it was that [on Sabbath eve] a horrible fear seized upon the seditious, insomuch that many of them ran out of the city, as though it were to be taken immediately; but the people upon this took courage, and where the wicked part of the city gave ground, thither did they come, in order to set open the gates, and to admit Cestius as their benefactor; who, had he but continued the siege a little longer, had certainly taken the city; but it was, I suppose, owing to the aversion God had already to the city, and the sanctuary, that he was hindered from putting an end to the war that very day" (Jos., II. xx. 4–6).

CESTIUS DEFEATED.

For some unaccountable reason Cestius, now, "recalled his soldiers from the place," and "retired from the city without any reason in the world" at

once, to wit, upon this Sabbath *eve*,* to wit, late in the afternoon on Friday, the 7th of Bul (Marchesvan = Dius; Jos., II. xix. 7).

His rear guard was closely pursued by the Jews, but he managed to reach Scopus where he lay that night, the "evening" of the 8th of Bul, and in the "morning" of this 8th of Bul or "the next day" (as Josephus states, holding to the sequence already established) after retiring from the city he pressed on to his former camp at Gabao, closely pursued all the time by the Jews and in utter rout (II. xix. 7). This was the famous defeat of Cestius, which Josephus tells us "*happened on the 8th day of the month Dius* (Marchesvan, or Bul) *in the 12th year of Nero*" (Jos. W., II. xix. 9).

Cestius remained at Gabao two days (9–10th Bul) in great distress, and "on the third" (Bul 11th) he abandoned most everything and pressed on to Beth-horon. This was October 1st: as for the Jews, they pursued as closely after him as Israel, 1509 years before, had pursued the luckless Canaanites over the same historic grounds. It was the coming on of night alone that saved him, and as it was, the Jews watched for their coming out of Beth-horon on the following morning (Jos., II. xix. 7–8).

But Cestius despairing of any further open retreat used stratagem and made use of the greater part of "that night (Bul 12th) in his flight, and still marched quicker when it was day." But the Jews pursued

* The Hebrew *eve* fell 3 to 6 hours before sundown, which was the day-spring, just as our eve falls 6 to 3 hours before midnight.

even to Antipatris after which, Bul 13th, October 3d, they gave it up, returned over the route, gathered up the spoils "and came back running and singing to their metropolis" (II. xix. 9).

The wise Chronologist will perceive that this perfect agreement of History with the astronomically located calendar, the Feasts of the Jews, and the specified week-days is sufficient to establish the accuracy of our position and to tie it to 4063 A.M. and October 6th, 65 A.D., and thus to the 12th year of of Nero, which regnal year was just about to expire, and did so October 13th, one week later, before even this very month of Bul was over, for the last day of the month was October 19th, a Sabbath day.

PROPHECY AND PRAYERS FULFILLED.

And now the full force of several prophecies bore plainly upon such as were still "wise" within the fated city. Obedient to Jeremiah VI. the sons of Benjamin prepared for flight, and agreeably to the words of the Messiah himself (Matt. xxiv.) the Christians fled to the mountains. It was the long expected "sign." They had a clear field and a whole week in which to fly, even from Sunday the 9th to Friday the 14th inclusive (no Sabbath intervened!), while all of the seditious were away at the reaping of their unexpected victory! It was *Fall*, not "Winter," nor was the year itself "Sabbatic," which for ourselves we take to be the more particular answer to their prayer (Matt. xxiv. 20). The fitness of these intimately related chronological beauties is beyond any human criticism—they were indeed ordained of God Himself

unto whose everlasting name let all the world ascribe eternal praise! He ordained the Cycles, and spake by the Prophets, and lo! the Heavens declare his glory, and the firmament is the tabernacle of Time.

Josephus himself, an eye witness of these matters, bears the following testimony as to what actually took place at once. "After this calamity had befallen Cestius, many of the most eminent of the Jews swam away from the city as from a ship when it was going to sink" (Jos., II. xx. 1),—strange act upon that day of victory, except it were for reasons we have cited, and because of faith in prophecies now come to pass, and therefore boding a more dire progression to their long predicted end and consummation! But the flight of the chosen was none the less in strange and significant contrast to the joy and self-sufficiency of the class who came back glutted with victory, and fell to work to get things ready for the defense.

Cestius now sent ambassadors to Nero. But Cestius was a ruined soldier, his fate is somewhat of a dispute and mystery.* From the beginning, however, of this civil year (4064 A.M.) there extends that block of seven years, bisected at the March when Titus drew his lines about the city, thus in the midst of it, and extending to the very end of the war, $3\frac{1}{2}$ years later, all as described by Josephus up to his VII. and last book of the sequence.

MISCELLANEOUS.

On October 13th Nero's 13th year began and in this same year (65 A.D.) Tiridates did homage for

* Tacitus, Hist. B. V. c. x.

Armenia, and Nero made progress to Greece in its later part, while just before December ended, or early in Shebet, Agrippa began his long 7 months siege of Gamala (W., IV. i. 2) *vide* Elul of this same year (668403 − $3\frac{1}{2}$ (365.24+) = 667125 d., *q. v.*).

And now Damascus arose against its Jews and slew 10,000 in an hour; and soon all the land was again in commotion, thus there was safety only in the mountains! And the Jews began to organize for serious conflict, choosing many generals, among whom was Josephus set over Galilee, and to whom we owe all the details of this dreadful war. It is clearly impossible within the scope of a purely chronological digest to follow his account in detail. We shall merely fix the salient points that he has tied to the calendar, remarking here, that his credibility, as to events in which he was himself a prominent actor, is beyond all question demonstrated by the concert with which his consistent data fit the dates assigned to them (*vide* Josephus apud Apion, B. I. § 9–10, pp. 354–366, Whiston's Edition).

On the 1st of January, 66 A.D., Calendar E, there was a Lunar Eclipse and the new Consuls came in at Rome to wit:

Consular List for 66 A.D.: Fonteius Capito; C. Julius C. f. Rufus (668365 − 1240 = 667125 d., *q. v.*).

Josephus now gained a victory over John of Gischala, and recovered certain cities which had revolted from him, chiefly Tiberias by an unparalleled stratagem, and Gischala. Meanwhile Jerusalem, though filled with factions, worked at repairing her walls,

"and all sorts of armor were upon the anvil" (Jos., II. xxii. 1).

In these days Trebellius Maximus was the 7th Roman Lieutenant in Britain 66 A.D. He espoused the cause of Vitellius in the subsequent civil war.

PAUL'S RETURN EAST.

In the Spring of 66 A.D. Paul returned from Britain to Spain, and having gone over its parts returned (via Crete, where he left Titus in charge) to Asia Minor in the Summer. He appears to have traveled all over Asia Minor, and then through northern Greece towards Nicopolis in Macedonia, where he expected to winter; hence *en route* he sent the Epistle to Titus, whom he directed to meet him at Nicopolis (Titus iii. 12).

Now in the Summer of this year were celebrated the *postponed* Olympic games (see 4062 A.M.). "In the Stadium, Tryphon, the Philadelphian, conquered. Nero was crowned by the heralds, because he conquered the tragic and lyric poets, and in the race of pony chariots, and in the ten young coursers." Petus succeeds Cestius Gallus as Governor about this time, and Nero has a triumph at Rome in the Fall of this year, 66 A.D.

VESPASIAN AND TITUS.

Josephus now commences the III. Book of the Jewish War, with the 111th Julian year, in so far as preparatory events at Rome led up to a new order in the conduct of Syrian affairs, but with the Hebrew Sacred year, Spring of 66 A.D., in so far as their actual realization is concerned. He tells us that;

Nero appointed Vespasian to carry on the Jewish war, who sent Titus to Alexandria for two legions, while he himself passed over the Hellespont and came by land into Syria where he gathered the Roman forces. The Jews suffered two defeats at Ascalon, and Vespasian moved from Antioch where he met Agrippa and marched on to Ptolemais. Meanwhile Titus "sooner than the Winter season did usually permit," reached Alexandria, took the two legions and marched with great expedition to Ptolemais, where he joined his father. There they remained some time, while Placidus was defeated at Jotapata (early in Zif) and then marched into Galilee, upon which the forces of Josephus deserted and he himself with a few "already despairing of the success of the whole war" fled to Tiberias. Vespasian takes Gadara (Zif 11th) and prepares to march towards Jotapata.

THE SIEGE OF JOTAPATA.

Sending a small investment force ahead, which arrived on Sunday, the 13th day of Zif (March 29th), which is the 1st of the siege, later, Vespasian sent a party to prepare the road for his army. They worked four days, and on the fifth day, which was the 21st of the month Artemisius (Zif, April 6th) Josephus interfered and coming from Tiberias took command at Jotapata. Hearing of his arrival, Vespasian sent Placidus at once (22d) with 1000 horsemen to hem him in.

[This was day 668,299 (Monday, April 7, 66 A.D. O.S.) and just 1000 days before Titus started from

Alexandria on day 667,299 which was Sunday, January 1st, 69 A.D., O.S., *i. e.*, 143 weeks. We introduce this note as a sample of our checks, and would state that this system of chronology is literally bound together in all directions by cross references forward and back, all of which make a perfect network of corroboration established for our own satisfaction previous to its final publication and on the strength of which we give it to the world, and we would also state that every calculation in this Study has been laboriously verified in proof-sheets by a fellow student and well equipped scholar, working thereat independently and without prejudice in the premises, concerned only to establish truth, and so far away (in Macon, Georgia), that there was no possible chance for his labors to be vitiated by any influence save that of demonstration, pure and simple. We refer to Frank U. Downing, C. E., to whose painstaking assistance and *visé* we owe that final satisfaction which results from a knowledge that the work done has stood the most severe test to which we have been able to subject it.]

In the meantime, Vespasian himself, with his whole army, by a forced march all the (23d) day, arrived late that evening (the 24th) and rested the whole of it for "they had marched all day," so they "put off the attack at that time" (Jos. W., III. vii. 1-4).

Now the next day (the 25th) they made an assault which was met by a counter sally from Josephus, and so, to the end of the month, to "the 5th day continually" the Romans attacked and the Jews made counter attacks (Jos., III. vii. 5-6). Sivan 1st

(Tuesday, April 15). The siege, now in its 18th day, settled down in dead earnest and full of incident (Jos., III. vii. 7–23). Vespasian summoned a council of war Sivan 1, and on the 36th day of the siege he applied the rams and next made an unsuccessful attempt to storm the city, which "fight happened on the 20th day of the month Desius (Sivan)" (Jos., III. vii. 24–29). About this time (21st) Trajan was sent against Joppa, and, when he had gotten ready, sent for Titus to assault it, which he did on the 25th (Sivan; Josephus, III. vii. 30–31) which was the 42d of the siege. On the 27th of Sivan Cerealis conquered the Samaritans, and on Wednesday, May 14th, the 30th of Sivan, the 47th day of the siege, the city was betrayed by a deserter.

JOSEPHUS.

Accordingly Vespasian assaulted it that night, Titus himself first reaching the wall. There was but one Roman slain and he by treachery. "And thus was Jotapata taken, in the 13th year of the reign of Nero, on the 1st day (Thursday) of the month of Panemus, May 15 (Tamuz)" (Josephus, III. vii. 33–36). Josephus himself, after a solemn vow and sundry adventures, surrendered on Sabbath, the 3d of Panemus, was brought before Vespasian and Titus, and hearing he was to be sent to Nero, *foretold* the Imperial elevation of Vespasian and Titus, who therefore bound him as a hostage and guarantee, but with some honor and gifts, in which Titus joined (Josephus, III. viii. 1–9. This part of Josephus is worth careful reading; it and the minute accuracy of

his work fully bears out the fact that he was "called of God" quite as much as Ezra or Nehemiah).

"Now Vespasian returned to Ptolemais on the fourth of Panemus," *i. e.*, the next day, May 18th, (Jos., III. ix. 1) and then again captured Joppa, and after some days settled its affairs, after which he went to Cæsarea Philippi where he refreshed his army for twenty days and so ended the month (Jos., III. ix. 2), and not until this 30th day did the mourning at Jerusalem for the fall of Jotapata cease (Jos., III. ix. 5).

After the capture of Tarricheæ by Titus in the month of Ab, some time was spent in constructing a navy, with which the battle of Lake Gennesaret was fought early in Elul. After that Vespasian sat in tribune at Taricheæ, then by stratagem he drove a quantity of Jews into Tiberias and captured them on the 8th of Elul, Sunday, July 20 (III. x. 10) which was exactly three calendar years before the fall of Jerusalem (compare VI. x. 1). And here ends Book III. of the Jewish War.

THE DOUBLE SIEGE OF GAMALA.

The banks were now begun against Gamala and Vespasian then moved on to Emmaus, and from thence came to the assistance of Agrippa at Gamala, about Elul 11th (IV. i. 1–3). Agrippa was wounded about this time and the Romans assumed the responsibility of the siege, which had now lasted seven months (IV. 2–3).

Now when the banks were finished (IV. i. 4) Gamala was taken, and disastrously lost, on Elul 24th (IV. i.

4, 10). So the second day they recommenced the banks and the second siege of Gamala began (IV. i. 7). In the meantime Vespasian in "the Revolution of the Year," went about the siege of Mount Tabor, a strong place, and reduced it; but from Gamala many escaped, which enabled the men of war to sustain the siege, in spite of dreadful famine for some time yet (IV. i. 9), and the year ended.

4065 A.M., 66–67 A.D. Cals. E and D. It was year XVIII. on the Cycle of the Lesser Light and began Tuesday, September 9th, the 668144th day as Tishri 1st; Tebeth is fixed by the solar eclipse of December 5th, 66 (Astron.) and Sivan by that of May 31st, 67 A.D. (Ast.). It was the 13–14th year of Nero; 19th of Agrippa; Vespasian governor of Palestine. The siege of Gamala lasted to "the two and twentieth day of the month Hyperbereteus (Tishri; Jos., IV. i. 9), when the tower was undermined. It was carried by Titus the next day, Wednesday 23d, in a fierce storm, the very elements assisting, it being the 57th day of its 2d defiance to the Romans (Jos., IV. i. 9–10). About three days later, on Sabbath the 26th of Tishri (Oct. 4; Jos., IV. ii. 1–3) Titus appeared before Gischala and made terms with them. That night John of Gischala completely escaped with his followers to Jerusalem. As for Gischala it yielded gladly to Titus on Sunday the 27th of Tishri (IV. ii. 4–5). Nero's 14th year began Monday, October 13th, which was the 5th of Bul.

Soon after this, at the solicitation of John, 20,000 armed Idumeans came to Jerusalem, and, for a month or so, wrought additional horror in the situation; but

disgusted with it they at last returned home. Adar came in on February 4th, Wednesday, and on the 4th of Dystrus (Adar) Vespasian entered Gadara of Perea (B. IV. vii. 3) and soon after Placidus fought the battle of the Jordan, and captured Abila, and Julias, and Bezemoth, and all the country as far as Lake Asphaltitis, and all Perea as far as Macherus (IV. vii. 4–6).

A FULL MEASURE.

There is a very important point now to be considered with reference to the stay of the Idumeans at Jerusalem. We refer to the slaying of the High Priest Ananus the elder, and of Jesus, his coadjutor, and to the subsequent but more aggravated outrageous official murder of Zacharias, the son of Baruch, or Barachias, to which, with the Zealots now in power, these Idumeans were parties. The first in order was the political murder of Ananus (the Annas of the Gospels). It came about as a natural climax to his long career and perhaps as a final judgment of Providence, and it fell at a period which Josephus failed not to recognize as the turning one towards disaster, though for ourselves we are disposed to place the real "molad" thereof at the subsequent murder of Zacharias.

Of the slaughter of the High-Priest Ananus, Josephus says, "I should not mistake if I said that the death of Ananus was the beginning of the destruction of the city, and that from this very day may be dated the overthrow of her wall and the ruin of her affairs, whereon they saw their high-priest and the Procura-

tor of their preservation slain in the midst of their city" (W., IV. v. 112).

But the real consummation of the guilt of these Zealots and Idumeans was reached when in the course of these slaughters (by virtue of which some twelve thousand of the better citizens perished) they set up a *mock* Sanhedrim for the trial of "Zacharias the son of Baruch, one of the most eminent of the citizens." "What provoked them against him was that hatred of wickedness, and love of liberty which were so eminent in him." Now Zacharias plead his own case so well that the seventy judges "brought in their verdict that the person accused was not guilty, as choosing rather to die themselves with him than to have his death laid at their doors." "Hereupon there arose a great clamor of the Zealots upon his acquittal * * * so two of the boldest of them *fell upon Zacharias in the middle of the temple and slew him.* * * * They also threw him down from the temple immediately into the valley beneath it. Moreover they struck the judges with the backs of their swords by way of abuse *and thrust them out of the court of the temple*" (Jos. IV. v. 4). Further along in the account of the continued atrocities perpetrated by these Zealots, Josephus shows that while they trampled upon all the laws of men, and ridiculed the Oracles of the Prophets, they made themselves the very instruments of their accomplishment. "For there was a certain ancient oracle of these men, that the city should then be taken, and the Sanctuary burnt, by right of war, when a sedition should invade the Jews, and their

own hands should pollute the temple of God" (IV. vii. 3).

Now commentators are in great quandary over the matter of the oracle here referred to, while for ourselves we have little doubt that the report grew out of the oral transmission of the Saviour's own several predictions as to the fall of Jerusalem. Indeed, we are inclined to believe, with many commentators, and particularly with Benjamin Wilson as set forth in the Emphatic Diaglott, that Jesus Christ prophesied the death of this very Zacharias, the son of Baruch (Heb. *The Blessed*, or *Bar-ach-ias*, the Greek form of the Hebrew Ba-rach-iah, *The Blessed of Jah*) in so many words, and which came to pass as just related. Josephus signifies his own satisfaction that the death of the High-Priest marked the termination of God's tolerance, but we, in view of **The Oracle Himself**, have seen fit to place it rather at the latter incident of that same chapter of horrors.

That Moses, Daniel, and particularly the Saviour prophesied the coming of the Romans, the casting of a trench about it, the utter destruction of the city and the scattering of Judah, is now well known and must have been quite as widely known in that day and generation and city. But there was another prophecy of the Saviour, a most explicit one, and one the bulk of which was pointedly cast into the future tense which had but faintly come to the ears of Josephus, yet come sufficiently accurate to cause him to crystallize his own conjectures about these incidents and to make his unbiased testimony as to the slaying

of this Zacharias in the midst of the (court of the Priests of the) Temple all the more weighty seeing that he in no way connects it with the prophecy itself although he does connect all those incidents with some such prophecy (compare Lam. ii. 20).

THE JUDGMENT OF GEHENNA.

We refer to the prophecy in which the Saviour scored those who were the sons of those who had murdered the prophets and said, "Ye also will fill up the measure of your fathers. Serpents, progeny of vipers, how can you escape the judgment of Gehenna. On this account, Behold I send to you Prophets, and Wise men, and Instructors; and some of them *you will* kill and crucify, and others *you will* scourge in your synagogues, and persecute from city to city: so that all the innocent blood being shed in the land may come upon you, *from the blood of Abel the Just, to the blood of Zacharias, son of Barachias whom you will murder between the Sanctuary and the Altar.* Indeed, I say to you that all these things *will come* upon this generation" (Matt. xxiii. 31–36).

This translation fits the case with all the *terrible* significance of *specific* prophetic foresight, and agrees with the context and recorded facts; hence in agreement with the same Mr. Wilson, states that he "has thrown, *ephoneusate*, a word in the first aorist tense, into the future, instead of the past." "Thus Abel was the *first* and this Zacharias the *last* just person, whose blood being spilt upon the land, should be required of that generation." The fact is, this particular prophecy of "that Prophet," as to their slay-

ing of "Zacharias the Son of Barachias," in that it was a specification *by name*, and was brought about with all the mock formality of Law brought into contempt, is perhaps as remarkable an one as there is to be found in the Scriptures.

Why the requirement of all the blood-guiltiness of the land at the hands of this generation though beginning with Abel should be limited to that Zachariah who was the son of Jehoiadah (II. Chron. xxiv. 20–21) or even to that Zechariah who was the grandson of Iddo (Lam. ii. 20) is difficult to see, for thereby in either case they in effect escaped centuries upon centuries of the very worst period of their specific history of murder that lay nearest to their own threshold, whereas according to the interpretation here advanced and fully vindicated, the whole tale of blood from the first reckless act of Cain to this last one of the sons of Cain, is comprehensively swept into their own measure of iniquity.

We should be more surprised to learn in time that this Zacharias was personally *unaware* of the Saviour's prophecy, than that he was familiar with it. In fact, we opine that, as the Lord will do nothing except he reveal it to his servants, this very son of Barach had sufficient intimation of the part he was personally destined to take, and that in furtherance thereof he was as it were a self-belated Ebionite. Mayhap he was present at the time, and had heard the Saviour's prophecy itself, that is, as a young man, and when he was not by any means one of his followers, and that the truth had dawned on him only as

his own part in the mystery of the ages came to its appointment. Such things still obtain in human experience, and are known sufficiently to those concerned.

Verily the word of God endureth forever, and can never come back void! Let us therefore rejoice at this fulfillment, direful though it was, but only in the sense of that righteous Jew who laughed at the "wailing place," for the demonstration of the evil is the guarantee of the mercy that aboundeth yet the more unto that perfect day when Judah shall return weeping and penitent to her land, and the latter part of that very prophecy shall be fulfilled (Matt. xxiii. 37–39).

In the meantime with the beginning of 67 A.D. (Cal. D., Thursday, Jan. 1st, O.S.; 668030th day from Jan. 1st, 1896 A.D.) the new Consuls at Rome began their term of office as follows:

Consular List for 67 A.D.: Tib. Catius c. Silius Italicus, then Nero Claudius Divi Claudii f. Cæsar Aug. Germanicus V.; Galerius Trachalus Turpilianus, A.U.C. DCCCXIX.

The year at Rome was almost as full of sedition as at Jerusalem. Indeed, dire judgment had now settled down upon all the earth. Vindex revolted from Nero, and the news of turmoil everywhere made Vespasian anxious to push the Judean War as rapidly as possible. His circuit thus far for the year was as follows: He left Cæsarea in the Spring, went to Antipatris, laid waste the toparchy of Thamnas, passed on to Lydda, Jamnia, Emmaus, through the toparchy of Bethletephon, scoured the outskirts of Idumea, took Betaris and Capartobas, returned to Emmaus, came

down through Samaria to its capital where he camped on Monday, the 2d of Desius (Sivan) at Coreæ. On the 3d (IV. vii. 1), or next day, he came to Jericho, where he was joined by Trajan (May 5th, Sivan 3) all the places beyond the Jordan being now subdued; so having erected citadels and fortified many places about Jerusalem he returned to Cæsarea for the purpose of getting ready to attack Jerusalem itself.

THE CLIMAX OF PAUL'S CAREER.

It was now the month of May and we must revert a moment for a final word as to St. Paul.

In the Fall of 4065 A.M., St. Paul went to Nicopolis, where he wintered (66 A.D.); his route was from Ephesus *via* Miletus, where he left Trophimus sick, thence to Corinth (would that he himself had resettled here! see Acts xviii. 9–10!) where he left Erastus, and so on to the last scene of his freedom, somewhere in Greece.

Early in the Spring of 67 A.D., still in 4065 A.M., he was seized and hurried back to Rome, from whence, once more in prison, and just after his first hearing, he wrote the 2d Epistle to Timothy. He expected "to be offered" and was "ready" but counted on a delay till Winter. But the end came even sooner, for having completed his set task, his very cloak left in another's hands! his Master mercifully let injustice take its rapid course. The second hearing took place early in the Summer of 67 A.D., and we presume the execution about Pentecost, a date which seems to have dominated all his life and acts. Pentecost was "fully come" that year on Sunday, May 10th, which was the 8th of Sivan and the 667,901st day of our

count, back from Wednesday, January 1st, 1896 A.D., N. S. (*vide* page 275).

There was a lunar eclipse that month on the 17th of May (Astronom.) and a solar one on May 31st (Astronom., June 1st, O.S.). So Tamuz came in on June 2d which was Tuesday.

PAUL'S MARTYRDOM.

He was beheaded on the Ostian road "without the gate" near the spot where Papal Rome suffered Protestant sojourners to bury their dead; near the British Cemetery: and fitting to relate, *until the Reformation this region was under the protection of the Kings of England!* Thus died the Apostle to *Our Race*, for behold, as one born out of (ahead of) due season, he, more abundantly than all the rest of the Apostles, was instrumental in taking out a people from the Gentiles, who had been sifted among them for a purpose!—even "ISRAEL," to whom, when "Judah" walks in recognition, the debt that Joseph owes from Elder days (Gen. xxxvii. 26–28; xliii. 8–9; xliv. 33–34) will have reached maturity!

"Paul was buried by the family of Pudens in their own tomb. There Linus, Claudia, Pudens, and their children were buried later. The other royal converts, Bran, Caractacus, Cyllinus and Eurgain, died peaceably in Britain and were interred in the Cor of Ilid in Siluria."

GALBA EMPEROR.

Nero did not long survive him; he committed suicide upon (Tuesday, Tamuz 8th) the 9th of June, 67 A.D., aged 30 y. 5 m. 26 d., and after having

reigned 13 y. 7 m. 27 d.* he was succeeded by Galba (who reigned but 7 m. and 6 d). The news reached Vespasian at Cæsarea late in July, and not till much later that Galba had been made Emperor and had returned from Spain to Rome.

In fact the great confusion which existed in Roman affairs now delayed Vespasian's plans. But Ptolemy's Canon ignores Galba, Otho and Vitellius, and makes the reign of Vespasian to begin with the Thoth 1st (to wit, August 6th, 68 A.D.) of 816 Nab., also 18th of Elul. We, however, propose to follow the facts themselves as amply testified to by Historians, and verified and harmonized by ourselves, but this without prejudice to the *Canon* of Ptolemy, whose accuracy IN ITS OWN PREMISES, *and properly understood*, we shall be found the last to contest (*vide* 68, 92, 97, A.D.).

About the time of Nero's death, Phannias, the son of Samuel, became the High Priest at Jerusalem and under him the City eventually fell (Jos. War, B. IV. c. iii. 8–c. v. 2). Many place St. John's three Epistles in this and the following year.

4066 A.M., 67–68 A.D. Embolismic or intercalary, 384 days, the XIX. and last year of Cycle 214 of the Lesser Light. The Solar eclipse of November 25th, 67 A.D. (Ast.), fixes Tebeth 1st to Friday, November 27th, O.S., 25th, N.S., and Tamuz fell to May 22d by

* Dion Cassius makes it 13 y. 8 m.; Josephus 13 y. 8 d; Sextus Aurelius Victor 13 y.; Eutropius 14 y.; Suetonius a little less than 14 y.; St. Theophilus of Antioch 13 y. 6 m. 23 d.; Clemens Alexandrinus 13 y. 8 m. 28 d.; Cassiodorus 13 y. 7 m. 28 d.; Jarvis by justified analysis, *q. v.*, 13 y. 7 m. 27 d.

virtue of the eclipse of May 19–20 (Ast.), 21st, 68 A.D., O.S., 19th, N.S.

The Hebrew Civil year came in on Sabbath, August 29th, 67 A.D., the moon having been new on August 28th. It was well advanced towards Winter before Vespasian's course was clear to him. He now sent Titus to Galba to congratulate him, and to receive commands about the Jews, and Agrippa sailed along on the same errand. But it was the stormy season on the Mediterranean, and they were much delayed in their passage.

TACITUS IN EVIDENCE.

In the meanwhile a notable year of confusion (68 A.D.) came in, and with it the new Consular List, a famous one in Roman history, because of the number of its changes. It was at first as follows:

Ser. Galba Imp. Cæsar Aug. II. and

T. Vinicius Rufinus, with whom Tacitus begins his History.* But the subsequent changes made during the hurrying political events of the year were:

Ex. a. d. XVI. Kal. *Feb.*, Imp. M. Salvius Otho, Cæsar Aug.

L. Salvius Otho Titianus II.

Ex. Kal. *Mart.* T. Virginius Rufus.

Vopiscus Pomp. Silvanus.

Ex. *Mai.* Cœlius Sabinus.

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* He was not a contemporary actor in these early events, being at this time not much more than 10 years old. Down to the reign of Domitian, Tacitus is little more than a compiler of previous records. His annals extend from Augustus to Galba, and his history from thence onwards.

T. Flavius Sabinus.
Ex. Kal. *Jul.* T. Arrius Antoninus.
P. Marius Celsus II.
Ex. Kal. *Sept.*, C. Fabius Valens.
A. Licinus Cæcina.
Ex. Kal. *Nov.*, Roscius Reguius (1 day only).
Ex. Kal. *Nov.*, Cn. Cæcilius Simplex.
C. Quintius Atticus.

Vectius Bolanus, 8th Roman Lieutenant of Britain 68–76 A.D.

CHRONOLOGICAL ELEMENTS.

It was the 113th Julian year, and its commonly enumerated chronological elements are: 69th of the Paschal Cycle; 12th year of the usual XIX.-year Cycle; 9th of Lunar; its Regular 4; Key 25; 21st of the Solar cycle; 5 its Concurrent; Dominical Letters C B; 4th of April its Paschal Term; Easter calculated to April 10th, and its Epact 1. As a matter of fact, however, its January new moon fell upon the 24th, as may be readily determined by reckoning *down* from the new moon which eclipsed the sun on the 26th of November, 67 A.D., O. S., or *back* from the new moon and Solar Eclipse of May 21st, 68 A.D., O. S. Its true epact was therefore 7-8 on the Old Style calendar, and 9–10 on the New, for they would have been two days apart at this time, as we shall see in the discussion as to the emplacement of the chronologically important year 69 A.D., when we reach its consideration. There was a transit of Venus in June of this year; No. 4 of the 9th Team measured from the creation of Adam.

OTHO EMPEROR.

Before Titus and Agrippa reached Rome the news came that Galba had been slain (upon Friday, Jan. 15th, 68 A.D., aged 70 y. 22 d., *vide* Jarvis, who has satisfactorily harmonized the terms of all the emperors between Augustus and Censorinus), after he had reigned but 7 m. 6 d., and that Otho had succeeded him (Jos. W., IV. ix. 2).* Agrippa resolved to go on to Rome, but Titus returned, in great haste, to Vespasian at Cæsarea, arriving early in the Spring. Nothing yet had been undertaken as to Jerusalem; Roman affairs sufficiently occupied the contemplation of Vespasian's army chafing under enforced idleness in the very midst of so active a campaign.

In the meantime the affairs of Simon, the leader of a new faction among the Jews, had culminated, and he had entered and obtained possession of Jerusalem "in the third year of the war, in the month of Xanthicus" (Nisan; Jos. War, IV. ix. 3–12), that is, at very near the end of this "3d year" as reckoned by Josephus from the 17th of Zif, 4063 A.D., *q. v.*

VITELLIUS, RIVAL EMPEROR.

Otho succeeded Galba as emperor on the 16th of January (the next day after his death, on Jan. 15th), but when the news of the succession reached Germany, the Legions there revolted, and made Vitellius emperor† (about March 12th), who forthwith marched

* In the meantime the Vitellius also was made Emperor by the Legions in Lower Germany, January 3d, 68 A.D.

† This was rather a confirmation of their former act, and a determination to enforce it.

on Rome,* and Galba's troops resisted. The actual reigns of these rivals overlap. At last about Zif 25th (April 17th), Otho committed suicide (aged 36 y. 11 m. 20 d.) and Vitellius was left as solitary emperor, who coming with his German soldiery to Rome soon after (May, 821 A.U.C., *Varro*) filled it with anarchy, paralleled only by that existing at Jerusalem (Jos. W., IV. ix. 9).

VESPASIAN EMPEROR.

Thereupon, news of all this reaching Judea about the end of June filled Vespasian, Titus, and their own hardened veterans with just indignation (Jos., IV. x. 1). A long matter is easily made short by stating that the Syrian legions hailed Vespasian and Titus as emperors at once (July 17th) upon the receipt of news that those of Alexandria (July 1–2d) had already done so; Tac. II. 79, 81; Dion, etc.).

Josephus relates the matter rather differently and we believe more logically and more in conformity with the situation, to wit: that Vespasian was first hailed as Emperor in Judea, and by communication with Tiberius Alexander secured his coöperation at Alexandria, and thus as it were an official recognition, to which Eutrobrius agrees, nor under Whiston's arguments is it difficult to accommodate Suetonius' testimony to this view of the case. But as both views leave the date July 1–2, as the prominent one in his career, we leave the matter to the individual judgment of such readers as shall investigate the premises.

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* Arriving there about July.

"CCXII. Olympiad. Politis, Ceramite, *Stadium* (68 A.D.). Vespasian reigned over the Romans." This record of the Olympic lists is very significant, as the Olympic moon was new on July 19th, 68 A.D., but none of these notes to the Stadium list were intended to fix the year of accession.

JOSEPHUS VINDICATED AS A PROPHET.

Vespasian now immediately released Josephus, Titus himself, suggesting the cutting of his bonds with a sword—because long before he had foretold as a Prophet (fully justifying the only Biblical definition of one) what *now had actually come to pass.* The anecdote is related by Josephus himself, in his history of the Jewish war, which was first of all submitted to Vespasian and Titus upon its completion. Josephus was a priest, and a very godly man, he lived in days when the gift of prophecy was by no means rare, and as he was undoubtedly raised of God for the special purpose of recording accurately the downfall of Zion, we have no doubt at all as to the truth of this matter. It is as natural an instance as the liberation of Joseph, Daniel twice, and Jeremiah, who for similar cause and obvious result, had been set at liberty and honored in the past. Man may propose, but the God, who is the Lord God of Our Race, disposes (Jos. War, B.c. III. viii. § 8–9)

CREDIBILITY OF JOSEPHUS.

From now on Josephus was in constant attendance upon Titus, and was cognizant of everything that took place in the conduct of the war, reducing it to writing at the time, and studiously setting it in order

against the opportunity that presented itself later, while at Rome, to publish it. We look upon the great mass of his work (the Antiquities, etc.) as a mere shell to the real purpose for which he was called —the explicit history of "The Jewish War" itself, and particularly of the siege of Jerusalem, and whatsoever errors one may find, and they are by no means few, in the shell—his Antiquities, and the history of the very early reigns that led up to his task, we believe it will be impossible to detect any serious error at all in the annals of that important section, to wit: "The Jewish War," in which he himself played so prominent a part (*vide* Jos. *apud Apion*, B I. § 9–10).

As to its own immediate chronology, that of the Seven Years War, we are satisfied that we can vouch; nor that only; for we shall produce the evidence in such array that all who will examine its harmony must likewise vouch for it at the penalty of either forfeiting their own integrity or else injuring their credit as to good judgment in the appreciation of evidence.

But of this anon. Vespasian was thus hailed as emperor by independent branches of the Roman army before the reign of Vitellius expired; their reigns overlap, even as those of Vitellius and Otho overlapped.

PTOLEMY'S CANON.

Thoth 1st, 816 Nab., fell on Sabbath, August 6th, 68 A.D., and is the correct place on Ptolemy's Canon for the beginning of Vespasian's reign. Had Ptolemy admitted Galba into his lists, he would have reduced the Thoths assigned to Nero by one, and still have left

this as the place upon his Canon where the be-
ginning of Vespasian's Reign is to be annotated, as
we hope to set forth, God willing, when we come
to discuss the Nabonassan Era in connection with the
two sections of Ptolemy's labors — the Almagest and
the Canon — as clamped together by the Canicular
Cycle itself. In the meantime, the testimony of
independent history, and of the rigid astronomy i
exhibited in this Study. It is sufficient to say that
we accept Ptolemy's Canon and Almagest, *as written
and for the purpose written*, and are prepared to demon-
strate that we can complete the verification thereof
begun in Study No. Twelve, pages 266–271.

Vespasian now got ready to move to Rome. Fame
carried his name everywhere and embassies poured
in upon him. He moved from Cæsarea to Berytus
and by the end of the Civil Year the East and South
were his without a blow. This (68 A.D.) was the
correct year for the Secular games at Rome, but
there was game enough going on all over the Empire
as to Secular affairs, and Ecclesiastical affairs, too, as
to that matter, to make the record merely nominal.

4067 A.M., 68–69 A.D. Year I. (ordinary, 354 days)
of the 215th Cycle of the Lesser Light (214 × 19 =
4066; + 1 = 4067 A.M.); Casleu determined by Solar
Eclipse of November 14, O. S., 13 Ast., 12 N. S., 6
A.D., and Zif by that of April 9–10th, Astron. 69 A.D.

Table *f*, year VI. of Professor Dimbleby's Hebrew
Cycle practically fits this year, even as his Cycle, in
spite of its errors, does that of the Nativity and Cru-
cifixion. It has been a fair help to us all along

especially for Solar time. Friday, September 16th, the 260th day of 68 A.D., O.S., was Tishri 1st. On Sunday, December 25th, 68 A.D., the 72d Anno Christi began, which is reckoned as the beginning of 68 Anno Domini by Dionysius, with VII. as a Golden Letter. It should be noticed that the Dionysian count of years begins at the Nativity, which is placed on December 25th, 1 A.D. Common. This is 4 years too late, while 1 A.D., which begins on January 1st, is but 3 years and 8 days too late. A great deal of the trouble in chronology arises from not understanding the relative beginnings of the A.C., A.D. common, A.D. Gregorian, and A.D. Dionysian years; the epacts of the corresponding years on each scale differ because their origins do *not* fall upon the same day of the then current moon. Nor does the Metonic moon agree with the true moon at the end of very long periods of years. We make these remarks to show how little dependence can be placed upon the off-hand interpretation of those who do not know a chronological bean from the bag that contains it, and yet who do not hesitate to speak confidently of fulfillments as about to take place in our own future upon such and such a day, because so and so happened upon such and such a day from 1900 to 2600 years ago! The questions in all such cases are: *Where* did you obtain your data? on what *Style* is it reckoned? and how do you know your conditions are correct? etc., etc.

Julianus was now Procurator of Judea (Jos. W., B. VI. c. iv. 3. Not represented in Plate XV., Leaflet XXVIII.–XXXIII. In all cases where this Study

disagrees with former ones, or adds new data, students will be governed by the later advices, and kindly amend the former Studies, pending our official revision).

The year 4067 A.M. covered parts of 68 and 69 A.D. In it the regular years of Vitellius (1–) and Vespasian (1–2) overlapped, in that Vitellius had succeeded Otho on April 17th (820 A.U.C.) and Vespasian began to dispute the Empire with him on July 1st, 821 A.U.C., all of these dates falling in 68 A.D.

Now Vitellius neglected public affairs, and devoted his time to self indulgence, so that he was hated as a tyrant and despised by all at Rome. The whole Empire was soon in arms. Antonius was now approaching Rome, having come to the borders of Italy, so Vitellius about the time of New Moon, October 16th, sent Cecinna with a great army against him to prevent his further progress. Cecinna, however, betrayed his trust, but his army hesitated and was cut to pieces by Antonius.

THE BATTLE OF CREMONA.

This occurred about a fortnight later at the decisive battle of Cremona (near the border of Italy) fought on October 29th (Astron.) at night, during which towards sunrise an eclipse of the moon occurred, mentioned by Dion, and verified by Pingré, Stokvis, and ourselves (68 A.D., Oct. 29th, 6 h. 30 m. a.m., astronomical time; Oct. 30th, O. S., 28th N. S.). "Sombered moonlight in the West, and approaching sunlight hues in the East, produced the variety of colors that so terrified the soldiers."—*Jarvis.* (*Vide*

Jos. W., IV. ix. 2; Tac. iii. 22–24; Dion., LXV. c. ii. 14; Tac. iii. 33). Cremona was taken by assault and burned to the ground when it had existed 286 years. It was one day after this battle that Rosius Regulus was made Consul for one day (to wit: covering October 31st, Julian (see Consular List above), this, however, without any necessary reference to the battle itself.

After Cremona Antonius sent Cecinna on to Vespasian with the news. In the meantime Sabinus revolted at Rome, and Vespasian, who was at Antioch (Jos. W., IV. ix. 1), had dispatched Mucianus to Italy overland, because it was Winter, and he himself, with Titus, repaired to Alexandria, whose affairs he set in order, and assigned the attack upon Jerusalem to Titus in person.

Tacitus says, "Vespasian delivered over the strongest part of his forces to Titus, to enable him to finish what remained of the Jewish War (Hist. IV. li.), but that he himself continued at Alexandria waiting for the usual set time of the Summer gales of wind, and staid for settled fair weather at sea." Josephus implies the same, but in an inverted sentence, in that its latter part went first into effect, to wit: "However, he himself made haste to go to Rome," as the winter was now almost over [he is not supposed to have reached the City of Rome until late that Spring or early in the Summer of 69 A.D.], and soon set the affairs of Alexandria in order, but sent [*i. e.*, beforehand] his son Titus, with a select part of his army, to destroy Jerusalem" (Jos. W., B. IV. c. xi. 5).

In the meantime, reverting to affairs at the *non-*

"Eternal City," at last Vitellius defeated Sabinus and slew him on December 20th (Tac. iii. 74–81), and the soldiers of Vitellius set fire to and destroyed the Capitol. The next day (Dec. 21st) however, the army of Antonius arrived. Vitellius was defeated in three several battles the last of which, according to Josephus, fell upon Casleu 3d, *i. e.*, "on the 3d day of the month Apellus" (Jos. W., B. IV. c. xi. § 4) which was November 16th that year, the month having come in with the November new moon, whose date is fixed by a solar eclipse November 13th. Tacitus, however, as more familiar with Roman records, furnishes data which best harmonize with December 19th for the burning of the Capitol. At any rate it was upon the third day of the burning, that Vitellius, drunk, was dragged through the city by the mob, and his head struck off in the midst of Rome (Tac. iii. 85; Dion, LXVI. c. xvii.). His age was 54 y. 2 m. 28 d., and he had ruled for 8 m. 5 d., as both Josephus himself says, and the figures of Dr. Jarvis carried down to December 21st demonstrate.

VARIOUS AUTHORITIES HARMONIZED.

On (Dec. 21st) the day after the last battle with Antonius, December 20th, 68 A.D., Mucianus arrived with *his* army, the slaughter was stopped, and Domitian took the power until his father should arrive from Alexandria; and so eventually Rome with acclamations came to Vespasian. All this was about 18 calendar months and 12 days after the death of Nero but only the last 6 calendar months belong to Vespasian's *de facto* reign. The reigns of

Table A.

FROM NERO TO VESPASIAN.

The Chronology of the Reigns of GALBA, OTHO, and VITELLIUS Harmonized.

SCALE OF MONTHS.	CHRONOLOGICAL DATA, SEQUENCE OF YEARS, ETC.	*Calendar* NEW MOONS OLD STYLE DATES. To verify see Calendar-Almanac, Leaf. XLV XLIX. D. and CB.	HISTORICAL DATA.	NUMERICAL DATA.	NOTES
1 JAN.	67 A.D. = 4780 J.P. Jan 1. 112 Julian. [*Vide* Harmonized Scale of Time, Study No. Ten, p. 95.]	New Moon Jan. 5 [N. B. — These dates are Old Style. Astronomical Dates are one day earlier. New Style two days earlier.]	[Consuls C. Silius Italicus, M. Galarius Trachalus Turpilianus DCCCXIX. A.U.C. *vide* Julius Frontinus, Art. 102 (Jarvis).]	[In this column we show the reigns as cited by the various authorities so harmonized as to signify what points they severally measured from and to respectively.]	[The object of this Table is to arrange the facts themselves and thus facilitate the arrival at an understanding of the Historians who arrange their chronology with no little diversity.]
2 FEB.		New Moon Feb. 4			
3 MAR.		New Moon Mar. {4 Ast, 5 O. S., 3 N. S}	[*Vide* Josephus, Tacitus, Dio, Brotier and Jarvis, for full list of valuable references, convincing argument, etc.]		
4 APR	820 A.U.C. Varro, Apr. 21 [817 Polyb., 815 Fab., etc.]	New Moon Apr. 4		[N. B.—For the Chronological "log" of all this data, i. e. its filling in, see Our Race Series Study Number 16, June 21, 1896.]	
5 MAY	*Fixed* date = [illegible] *Fixed* date = [illegible]	New Moon May 3 *Eclipse* of Moon May 15 *Eclipse* of Sun May 31 Ast., June 1, O. S.			
6 JUNE			NERO. Suicide Jun. 9 GALBA	GALBA	Dion Cass. LXVI. 19
1 7 JULY 1	844 Ol. = CCXI. 4, Jul. 29	New Moon July 1 New Moon July 31			
2 8 AUG. 2	815 Nab. Thoth 1 = Aug 7 4066 A.M. Tish 1, Aug. 2? Sab. 667790 day	Friday New Moon Aug. 29	Last year of 214th XIX-year cycle.	7 months, 6 days +	Ptolemy's Canon [This Thoth really belonged to *Galba*, but Ptolemy ignores him and adds it to Nero.]
3 9 SEP. 3		New Moon Sept 28		1 year, 22 days, per Dion Cassius and Xiphilinus, Jarvis, Totten.	
4 10 OCT. 4		New Moon Oct. 28			
5 11 NOV. 5	*Fixed* date = [illegible] *Fixed* date = [illegible]	*Eclipse* of Moon Nov. 10 *Eclipse* of Sun Nov. 26	Titus and Agrippa en route to Rome		Jos. War, IV. ix. 2
6 12 DEC. 6		New Moon Dec. 26		Total from death of Nero to death of Vitellius.	
7 1 JAN. 7	68 A.D. = 4781 J.P. Jan. 1 113 Julian.	New Moon Jan. 25	Cos. Galba II., & Rufinus. Here Tacitus begins GALBA, Jan. 15. OTHO, 16th Cos. M.S. Otho AUG. L.S. Otho Titianus	X OTHO	Dion Cas. LXV. c. 22 Tac. His. I. 1 Tac. His. I 27, 37 Tac. His. I. 77 [Dion Cassius, see reference above, gives Vitellius 11 mo. 10 d., i. e. Jan. 1 to Dec. 21(?)]
8 2 FEB. 8	Julian Leap Year.	New Moon Feb 23		3 months, 2 days—	
9 3 MAR. 9		New Moon Mar. 24	Cos. Rufus and Vopiscus. Vitellius Rival Mar. 12	17 mo. 7 d.	Tac. His. I. 77
10 4 APR. 10	821 A.U.C. Varro, Apr. 21 [818 Polyb., 816 Fab.]	New Moon April 22	OTHO. Sui. Apr. 17 VITELLIUS Cos. The two Sabini	X VITELLIUS	Tac. His. II. 45-50 Tac. His. I. 77
11 5 MAY 11	*Fixed* date = [illegible] *Fixed* date = [illegible]	*Eclipse* of Moon May 6 [See Stokvis Tables] *Eclipse* of Sun May 22 [illegible] Ast.		2 months, 14 days.	
12 6 JUNE 12		[68th Transit of Venus] New Moon June 20		1 year, 6 months, 12 days.	
13 7 JULY 13	845 Ol. = CCXII. 1, Jul. 18	New Moon July 20	Vespasian proclaimed Emperor at Alexandria July 1-2. Cos. Antonius and Celsus	VESPASIAN	Dion Cass. LXVI. 17 Tac. His. I. 77
14 8 AUG. 14	816 Nab. Thoth 1 = Aug 6	New Moon Aug. 18 [Intercalary]		7 months — Vitellius from Otho's suicide to his own death.	[N.B.—Vespasian's place on Ptolemy's Canon. He omits Galba, Otho, and Vitellius, and puts Vespasian at the Thoth 1, succeeding Nero, to whom he gives 14 Thoths, although he passed but 13.]
15 9 SEP. 15	Friday 667406 d. Year I. 215th Cycle 4067 A.M. Tish 1 = Sep. 16 Table ſ. Year vi. Heb. Cyc.] [For *Form* only.]	New Moon Sept. 16	Cos. Valens and Cæcina	8 months, 5 days, Vitellius' Total.	Tac. His. II. 71
16 10 OCT. 16	*Fixed* date = Oct. 29 Ast. {30 O. S., 28 N. S.}	New Moon Oct. 16 *Eclipse* of Moon Oct. 30 [See Pingré's Tables. 6.30 A.M.]	Con. Regulus last day of Oct. Battle of CREMONA Oct. 29 Ast. Cos. Simpl'x and Atticus		Tac. His. III. 37 {Di. Cas. LVX. c. 11-14, Tac. His. III. 33} Tac. His. II 60; III. 68
17 11 NOV 17	{Apellus 3 = Casleu. / *Fixed* d'te = Nov. 16} but fact ascribed to it by Josephus fell on Tebeth 8, = Dec. 21, according to *Tacitus*, who is, perhaps, a better historian of *Rome* than Josephus, whose history, however, as to *Jerusalem* is above impeachment	*Eclipse* of Sun Nov. 14		X 1 m. 5 d.	Dio. LXV p. 741 Jos. War, IV. xi. §4 Jos. War, B., IV. xi. §4 [*Versus*]
18 12 DEC.		New Moon Dec. 14	Dc. 18-19. Cap. burnt 2? Dec. 21 Vitellius slain		Tac. His. III. 67-8 Tac. His. III. 85.

To face page 269. "Facts of Truth, or The Consummation of History."

C. A. L. TOTTEN, *Fecit*

Galba, Otho, and Vitellius accurately combined amount to but 1 year and 22 days (down to July 1st, 68 A.D.) and Vespasian's reign dates back 5 months and 20 days into the life of his rival Vitellius. The accompanying chart* sets forth and elucidates the actual chronology set forth by various historians as to these three short reigns and the relation of the last one to that of Vespasian. Its careful study with any of the various authorities will show how they reckoned, for it practically harmonizes them all. Josephus differs from the Roman Historians who disagreed among themselves. Ptolemy's canon omits them (Galba, Otho, Vitellius); Dion gives Vitellius a *lunar* year, and estimates their combined reign at 1 l.y. 1 m. 21–22 days, *i.e.*, 1 solar year and 21–22 days.

Finally reckoning from June 9th, 67 A.D., when Nero committed suicide, the actual reigns of his three consecutive successors, each from the death of his predecessor severally, are as follows:

Galba,	June 9,	67 A.D.,	220 days,	to January 15,	68 A.D.
Otho,	January 16,	68 "	93 "	" April 17,	68 "
Vitellius,	April 17,	68 "	248 "	" December 21,	68 "

That is, total 561 days from death of Nero to death of Vitellius if on December 21st, or 526 days if on Casleu 3d (Nov. 16), as put by Josephus.

It is thus sufficiently established that Rome came fully into Vespasian's hands as the 113th Julian year expired, and the accompanying scheme is believed to harmonize the matter agreeably not only to the internal necessities of the case but to the Syrian affairs re-

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* See Table A.

lated to the Jewish War that now reached its central year of disaster, full of dates that cannot be displaced, for in these premises Josephus stands alone as the solitary "first class witness," and the stars in their courses bear him out. Let us therefore approach this all-important year,

ANNO DOMINI 69,

With the utmost care as to its chronological elements: It coincides with 114 Julian, = 4782 of the Julian Period, its January 1st, falling on Sunday, year letter A (*vide* Calendar A, Calendar-Almanac, Our Race News Leaflet XLV., December, 1895). This Sunday, January 1st, was the 14535th day *after* the crucifixion on Thursday, March 17th, 29 A.D., O.S., and the 667299th day ago, reckoning back from December 31st, 1895 A.D., common N.S. as 1. That is from Thursday, March 17th, 29 AD., O.S., *to* Wednesday, January 1st, 1896, A.D., N.S. (Dec. 20th, 1895, O.S.) *inclusive*, is exactly 97405 weeks, or 681835 days, the weeks

7) 681835 (97405,

running full, and each as follows—, T., F., Sab., S., M., T., Wed.

The year is commonly tabulated in all Standard Ecclesiastical Chronologies (*vide* Stokvis' *Histoire de Généalogie et Chronologie*, Latrie's *Tresor de Chronologie*. Pingré) as follows: 381 of the Seleucidæ; 5577 of Constantinople; 5561 of Cæsarian Era of Antioch; 5571, Mundane Era of Alexandria; 117 Era of Antioch (Syrian,) 118 Sam (Greek); 107 Era of Spain; 70th year of Paschal Cycle; No. 13 common XIX.-

year Metonic cycle; 10 on the Lunar Cycle. Its Regular was 7, concurrent 6. Its key to moveable feasts 14 and it was 22 on the common Solar Cycle of 28 years, Dominical letter A, Epact, or age of the moon tabulated as 12 (Metonic), but actually 19. The 12 refers to the previous December 25th, when the Dionysian year, 68 A.D., was originally calculated to begin. We accept these chiefly to identify the year as the one we are to discuss.

On January 12th, O.S. (11th Astron.), the new XIV. year of the Dionysian XIX.-year cycle began. On Astronomical March 11th (O.S. 12th, N.S. 10th) the new moon occurred and fixed Sunday, Nisan 1st as lunar Phasis day. The *Sacred* Hebrew year there began, and Professor Dimbleby's cycle (table *f*, VI., Study No. Ten) fits it accurately.* We depend no longer on this latter cycle, seeing that we hold the dates in question by a rope of Astronomical strands drawn taut to January 1st, 1896 A.D. [*i.e.*, composed severally of the actual number of days, the number of *actual* lunations, a table of eclipses covering all that have occurred or are due from 1900 A.D. back to 1000 B.C., the serial order of the days of the week as now running and reversed to 4000 B.C., a perfect table of all the Nabonassan years by their Thoth 1sts from 4000 B.C., to 2051 A.D., year by year (for which we are indebted to Frank U. Downing, Esq., of Columbus, Georgia, to whom we owe months of assistance, in reading our proofs, verifying much of

* That is, its "form" is correct, and agrees with the Nisan of the regular XIX.-year cycle from Adam.

our work, and other hearty Christian sympathy), the tables of the Calendar-Almanac which span all the years on both O.S., N.S., and Astronomical Mean Solar time, and many other detailed cycles which it is unnecessary to mention].

As already plainly stated in recent Studies and Leaflets we have been thankful for the Dimbleby Cycle in the past, because it was our best "check," and kept Solar time accurately. It never loses the count of A.M. years, and returns to the moon, by a phenomenal "accident," so to speak, at most all the prominent years of Sacred history; but it is not accurate over short eras. It is only to be depended on where it is known by other data to fit the then actually current lunar year as kept by the Jews. It fits, for instance, the year of the Crucifixion (4027 A.M.), and that of the Destruction of Jerusalem (4067 A.M.) with little error. In spite of its general errors it led us as it were *per saltum* to both of them more accurately than any cycle now in use has led Christians who contend for 70 A.D., or Jews who stand for 68 A.D. as the chronological place of Salem's sorrow.

But we are now at last established, by virtue of these numerous rigid lines of time, sent backwards from our current Nautical Almanac (1896 A.D.) upon foundations that need no crutches at all, and all the cycles in current use are after all mere crutches, but according to degree. A long and careful period of public study in these premises has convinced us that the only sure way to settle forever every phase of this controversy as to the place of this or that upon

the actual scale of time, is to begin at this our own end of the line which is actually in our hands, and to work back over the blank pages of the past until all of the astronomical data are burnt into their places. The next step is to tie history to such of them as per actual record and ancient testimony were co-incident or related to them, and then, and thereafter only, to fill in the plot as in plane table work, after the Geodetic bases have been fixed.

By such a process we shall now continue to demonstrate the true place of 69 A.D., O.S., upon the line of History and re-erect its several calendars. Many of them were then current, others are of modern invention. We have brought down the *old* to our own date, and pushed back the *new* to that date, upon their several lines, and as we all know our own dates it only remains to compare the results in so far as they unite about that date, and to demonstrate the accuracy of our contention.

EASY OF VERIFICATION.

We do not intend to tax the simple-minded with the mystifications of the higher mathematics. If they can add, subtract, multiply, and divide, aye, even if they can but simply *count*, we hope to make our own convictions theirs, and to equip them equally with us to stand by the reasons for their faith. Yet at the same time we shall be expected to work within limits that cannot be varied by the closest scrutiny of the scholar and astronomer, nor vitiated by any of the processes of the higher mathematics. But ere we begin let us resume the citation of the data which

fix the year in question. March 20th was the *true* place of Easter, *i. e.*, the strict solar anniversary (O.S.) of the Resurrection; it fell on Monday in 69 A.D. March 24th, O.S., was the Paschal term of the Western church and March 25th the 14th of Nisan as a fact. Sunday, March 26th, was Easter as usually taken. March 28th was of course Nisan 17th and the anniversary of the Resurrection on the Hebrew calendar. Friday, April 21st, O.S., was the beginning of 822 A.U.C. (Varro) 819 (Polybius) 817 (Fabius). The moon was new on July 7th, O.S., and the Lunar Calendar began the next day (with the phasis). Here then began 846 Olymp. = CCXII. 2, Olymp.*; Metonic Cycle Golden No. VIII. Agreeably to this reckoning the whole world resumes this year, as the proper *stadium* year (1896 A.D.), the Olympic games (DCLXIX. 1, Ol.), after a lapse of 375 games (1504 years). They were last celebrated in 392 A.D. (CCXCIII. 1), and ran out in that "quad," 395 A.D., *i. e.*, failed of repetition in 396 A.D. Sunday, August 6th, 69 A.D., O.S., was Thoth 1st of the Vague Nabonassan year 817, but the modified Nabonassan year of Augustus began on August 29th. Finally on September 5th, there fell the new moon, fixed by virtue of the several eclipses of that particular year, and which terminated the then current Hebrew year.

Consular List for 69 A.D.: Ex. Kal. *Jan.*, Imp. Cæsar T. Flavius Vespasianus Augustus II., T. Flavius Vespasianus Cæsar Augusti f. *eos. excep.*

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*Noted as 212 1, on most of the current modern systems which reckon from 776 B.C. instead of 777 B.C. which latter only is correct.

Ex. Kal. *July*, T. Flavius (Vespas. Imp. Fil.) Domitianus.

M. Licinius Crassus Mucianus II.

Ex. Kal. *Sept.*, P. Valerius Asiaticus.

Ex. Kal. *Nov.*, L. Annius Brassus.

C. Cæcina Poetus.

Linus, 2d Pastor of Rome, 69–80 A.D. C. Suetonius Tranquillus, the Historian, born *circa* 69 A.D.

OUR POINT OF VIEW.

We shall now proceed to establish the position of January 1st, 69 A.D., O.S., but in the first place must be sure of our own "point of view" from which to glance backward. We take it on Wednesday, January 1st, 1896 A.D., N.S., as an origin or 0, to wit: It is related to Old Style still current in Russia and the East as follows:

						Etc.
		N. S.			Moon's	3
O. S.		Dec. 30.			Age.	2
Dec. 19, 1895 A.D.,	=	Dec. 31, 1895 A.D.			14–15	1
20	Our Point of	W.	Jan. 1, 1896 A.D.	View.	15–16	0
21		Th.	2	Cal. E D.	16–17	
22		Fri.	3		17–18	
23		Sab.	4		18–19	
24		Sun.	5		19–20	
25		Mon.	6		20–21	
26		Tue.	7		21–22	
27		Wed.	8		22–23	
28		Thu.	9		23–24	
29		Fri.	10		24–25	
30		Sab.	11		25–26	
31		Sun.	12		26–27	
Jan. 1, 1896 A.D., O. S.		Mon.	13	N.S. 12 days ahead of O.S.		
2	Cal. G F.	Tue.	14		28–29	
3		Wed.	15		New 29*30 Moon.	

The foregoing are modern facts recorded and deducible from any current almanac. Hence from January 1st, 1896 A.D., N.S., as zero, we count December 31st, the day before it, as 1, December 30th as 2, and so on to any number of days in the past.

Now, as a *Metonic* lunation consists of 29.53085 days, 22597 lunations carry us back a number of days equal to their product which is 667308.62 days before January 1st, 1896 N.S. But the absolute mean value of a lunation in mean Solar days of 24 hours each is 29.530588+, hence the 22597th lunation carries us back to the 667302.7th day before January 1st, 1896, N.S., and as the moon was 15 days old on the date of origin its *mean* age must have been the same on the 667303 day before it. Let us therefore locate this fact.

	DAYS AGO.		MOON'S AGE.	
	667309	} Metonic.	9–10	
	667308		10–11	
	667307		11–12	
	667306		12–13	
	667305		13–14	
	667304		14–15	
☞	667303	Moon	15–16	days old.
	667302		16–17.	
	667301		17–18	
	667300		18–19	
* }	667299		19–20	
	667298		20–21	
	667297		21–22	
	667296		22–23	

Let us now determine the place of January 1st, New Style, or Gregorian, upon this line of reversed days; 1896 — 69 = 1827; in other words there were 1827 full Gregorian years between January 1st, 69

A.D., N.S., and January 1st, 1896 A.D., N.S. The true length of the Gregorian year is 365.2425 days, hence 1827 such years cover the product of these two numbers in days, and is equal to 667298.0475; call this absolute N.S. and put a star * against it, favoring 667298, for the year 69 A.D. was immediately after a leap year, and was adjusted as closely as the Gregorian calendar permits.

OLD STYLE, JANUARY 1st, 69 A.D.

In the same way we can determine the place of the Old Style 1st of January, 69 A.D. The Julian year is taken as exactly 365.25 days long, no more and no less; multiplying this by 1827 we obtain 667,311.75 days. But as January 1st, 1896, Old Style, is 12 days lower down the line than January 1st, 1896 A.D., N. S., we must deduct 12 from the result, ignoring the .75 in that January 1st, O.S., laps over into January 13th, N.S.; 667311.75 — 12.75 = 667299. Old Style January 1st, 69 A.D., therefore was the 667299th day throughout before January 1st, 1896 A.D., N. S.

But the latter day was *Wednesday*, as one may see by consulting any almanac for January 1st of this present N. S. year in which we write. What day of the week was the previous 667299th day? Divide by seven to obtain the number of full weeks and extra days; 667299 ÷ 7 = 95328 weeks and 3 days over. They may be arranged as follows in reverse order because we are mounting (*i. e.*, going backwards or proleptically over) the stream of past time.

O.S 3 and 2 1 ——————95328 weeks—————— ☜

Jan. 1, 69 SUN. Mon. Tue. Wed. Thu. Fri. Sab. Sun. Mon. Tue. WED. Jan. 1, 1896

days over. Like this,

667299 7 6 5 4 3 2 1 0

It is therefore clear that the 667299th day before January 1st, 1896 A.D., N.S., was *Sunday*, January 1st, 69 A.D., O.S., agreeably to the Calendar-Almanac, Calendar A, which see, and to the year letter A found in the scale of years with 69 A.D., on page 95, Study Number Ten. A corresponds to a Sunday, January 1st, no matter what style we follow, for the Dominical letter determines the first Sunday of any year, the letters being always a, b, c, d, e, f, g, for January 1, 2, 3, 4, 5, 6, 7 respectively, and the Sunday in the sequence being written for purposes of distinction as a capital. Hence A indicates January 1st as Sunday, and we have proved that it must have fallen upon 667299 which was a Sunday.

GREGORY'S MISTAKE.

It is now to be noted that Gregory did not crystallize the invention of the New Style Calendar until 1582 A.D., when it went into effect by the calling of October 5th, O.S., October 15th, N.S., thus recognizing a difference between them of 10 days at that time.

This was *arbitrary*, and merely done to fix certain arbitrary conditions as to "*Easter*," *i.e.*, to arrange the rule so the minimum Easter limit would remain as it was in 325 A.D., at the Council of Nice. It is not to be forgotten however, that Augustus had practically corrected the Julian calendar in 4 A.D., so that had Old and New Style been calculated so as to begin then they would have remained together until 100 A.D., and been 12 days apart in 1600 A.D.; $1600 \times 365.25 = 584400$ days, and $1600 \times 365.2425 = 584388$ days, hence $584400 - 584388 = 12$.

Gregory arbitrarily called this 10, and *left two days of absolute difference unaccounted for*, which, however, must be duly allowed for by the accurate chronologist in all eclipse calculations. Gregory's calendar agreed with Old Style in 200 A.D. was 1 day behind it from 100 to 200 A.D., and was 2 days behind it from 1 A.D. to 100 A.D. He might have chosen either one of the three following sequences and still have accomplished what he aimed at. Nevertheless neither of the methods was chronologically accurate, and unfortunately he crystallized the one which produces the most variation when reversed to the 1st century wherein the year 69 A.D. falls.

DIFFERENCE IN DAYS, O. S. AND N. S.

	CORRECT. CÆSAREAN O. S.			INCORRECT. GREGORIAN N. S.			
	JULIAN. FIXED IN 45 B.C.	AUGUSTAN. FIXED IN 4 A.D.	☞	A *	B †	C ‡	
100–1 B.C.	•	0		—2	—2	—2	
45 B.C.–55 A.D.	0	•					
1 B.C.–100 A.D.	•	0	Jerusalem	—2	—1	—1	69 A.D.
55 A.D.–155 A.D.	0	•					
100–200 A.D.	•	1		—1	—1	0	
	1						
200–300 A.D.	•	2		0	0	0	
	2						
300–400 "	•	3	Nice	1	1	1	325 A.D.
	3						
400–500 "	•	3		1	2	2	
	3						
500–600 "	•	4		2	2	3	
	4						

* This is the line commonly used.

† This would have answered.

‡ And so would this.

		CORRECT.			INCORRECT.			
		CÆSAREAN O. S.			GREGORIAN N. S.			
		JULIAN.	AUGUSTAN.	☞	A	B	C	
		FIXED IN 45 B.C.	FIXED IN 4 A.D.					
600–700	A.D.	•	5		3	3	3	
700–800	"	5 •	6		4	4	4	
800–900	"	6 •	6		4	5	5	
900–1000	"	6 •	7		5	5	6	
1000–1100	"	7 •	8		6	6	6	
1100–1200	"	8 •	9		7	7	7	
1200–1300	"	9 •	9		7	8	8	
1300–1400	"	9 •	10		8	8	9	
1400–1500	"	10 •	11		9	9	9	
1500–1600	"	11 •	12	Rome	10	10	10	1582
1600–1700	"	12 •	12		10	11	11	
1700–1800	"	12 •	13		11	11	12	
1800–1900	"	13 •	14	Present	12	12	12	1896
1900–2000	"	14 •	15		13	13	13	
2000–2100	"	15 •	15		13	14	14	
2100–2200	"	15 •	16		14	14	15	
2200–2300	"	16 •	17		15	15	15	
2300–2400	"	17 •	18		16	16	16	

From the foregoing exposition it will be seen that in 69 A.D. (upon system A now current as N. S.) the Gregorian dates reversed must have been 2 days later

than the Julian or Old Style then current, and that the O. S. and N. S. should have been reckoned at 12 apart in 1582 A.D. Hence on

Day 667299, Common O. S., January 1st, Sunday, 69 A.D., began.

Day 667298, Mean and True Gregorian N. S., January 1st, Monday, 69 A.D., began, Astronomic time.

Day 667297, Common Gregorian N. S., January 1st, Tuesday, 69 A.D., began.

In other words, throughout the 1st Christian century, true January 1st, whether Old or New Style, was the same as mean absolute Gregorian, December 31st, 68 A.D., and as December 30th, 68 A.D., on the system we now call N. S., and use as such here in America, and in all Anglo-Saxon countries.

The dates offset each other as follows:

O. S.	True Astronomic.	Common Gregorian.
69 A.D., January 1st,	=December 31st,	December 30th, 68 A.D.
" 2d,	January 1st, 69 A.D.	" 31st, 68 "
" 3d,	" 2d,	January 1st, 69 "
" 4th,	" 3d,	" 2d,
Etc.,	Etc.	

Now the mean value of the Solar year throughout all time, as determined by the Law of the Three Bodies in relation to circular motion, is 365.242255610+ days, multiplying this by (1896−69=) 1827, as in the foregoing cases, we obtain 667297.601± days. Hence the beginning of mean absolute 69 A.D. fell on Monday, the 667298th day above our origin.

Collecting what we have now determined against the scale of days, we have the following:

	Dates.	Days.		Moon's Age.	
	Dec. 25	667306	Sun.	12	Dionysian 68 A.D.
	26	667305	Mon.	13	
	27	667304	Tue.	14	
	28	667303	Wed.	15	29.530588 × 22597
	29	667302	Thur.	16	
	30	667301	Fri.	17	
	31	667300	Sab.	18	
Jan. 1st, 69 A.D., O. S. Com.	1	667299	Sun.	19	365.25 × 1827*
Jan. 1st, 69 A.D., Mean,	1 2	667298	Mon.	20	365.2425 × 1827
Jan. 1st, 69 A.D., Gregorian N. S.	1 2 3	667297	Tue.	21	365.242255610 × 1827
2 days later than O. S.	2 3 4	667296	Wed.	22	

A SPECIAL TEST.

We shall now establish the origin of 69 A.D., O.S., by an independent system. Thoth 1st in the present year 1896 A.D., N.S., falls on May 18th (May 6th, O.S.) it falls one day earlier on the Julian Calendar every four years in the past. There are 1828 Thoth 1sts to be considered, *i. e.*, including the extremes= 4) 1828 (457 days. May 6th, O.S., is the 127th day of the leap year, 1896 A.D. Hence there are 239 days left in that year, 366—127=239; 457—239=218 and the 218th day of the common year is August 6th.

This is the calculated and tabulated place of Thoth

* Reckoned from January 12th, 1896, N. S., as 1, since January 1st, 1896 O. S. is January 13th N. S., or 12 days lower down than our origin of days.

1st of 817 Nab. on the Calendar for 69 A.D., O.S. But if this be so there preceded it that year

	DAYS.
To include its January 1st, ...	217
1827 intermediate Nabonassan years @ 365 ds. each, *i. e.*, from Thoth 1st, 69 A.D. *to* Thoth 1st, 1895 A.D., O.S., which also fell on May 7th. .	=666855
From May 7th to Dec. 31st, 1895 A.D., O.S., inclusive,	239
Total number of days, . .	667311
Deduct difference of styles 1896 Gregorian,	—12
As already established, . .	667299

AN ALTERNATE PROOF.

As to the foregoing, Mr. Downing writes:

This demonstration would not, I think, be easily understood without the help of the Vague Nab. table, and I therefore recommend its omission and earnestly offer the following in its stead:*

Total No. days from Sunset beginning of Mch. 4, 29 A.D., O.S., to Sunset beginning of Dec. 31, 1894, A.D., N.S.	†681482 days.
Days in 29 A.D., O.S., *before* Mch. 4th, -	62 "
Days in 1895 A.D., N.S. - - - -	365 "
Total No. days from beginning of 29 A.D., O.S., to end of 1895 A.D., N.S.	681909 days.

If 29 A.D., O.S., is our 1st year
39 39

68 A.D., O.S., is our 40th year
365 days × 40 = 14600 days
Add for leap years, 10 "

And in these 40 years the following are leap ones: 32, 36, 40, 44, 48, 52, 56, 60, 64, 68 A.D., O.S., being ten in all.

Total, - - 14610 days from beginning of 29 A.D., O.S., to end of 68 A.D., O.S.

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* We leave the calculation, however, for those who can understand it, and insert Mr. Downing's alternate for the rest.

† Compare Study No. Fifteen, Page 365.

Now from - - - - - - -	681909 days
Take - - - - - - - -	14610 "
Remainder, - - - - - - -	677299 days

Being Number of days between beginning of 69 A.D., O.S., and end of December 31, 1895 A.D., N.S.

ESTABLISHED BY ECLIPSES.

Thus far the demonstration has been within the limits of the simplest sort of rudimentary arithmetic. We shall now verify our establishment of the lunations of 69 A.D., by an appeal to the records of science which scholars will not dispute, and the unlearned must accept if they agree with the moons already fixed by the simple method of means. It is a fact that there was an eclipse of the moon at Cremona on the 29th day of the 10th month (Oct.), 68 A.D. The record appears in various tables, *vide* Pingré, Stokvis and Chronological tables in general. Eclipse calculations are made in absolute days and have to be reduced to their proper place on different systems or styles. October 29th here means absolute astronomical time. It was October 30th, O.S., and October 28th, Gregorian. It was upon Sunday, the 667362d day of our scale. The moon was 15 days old in the 22600th lunation ago reckoning from our January new moon, 1896. But if the moon was 15 days old on October 29th it was new 15 days later, to wit, on November 13th, Astron., and the records bear this out for it eclipsed the sun $\frac{13}{11}$ (Stokvis *et al.*). Hence it was new again 29 days later, to wit: on December 12th, Astron., and it must have been 19 days old 19 days later, to wit: on December 31st, Astronomical

count; but December 31st, Astron., is January 1st, 69 A.D., O.S., Cal. A., to wit: 667299 as already established. The same result may be obtained by reckoning up from the tabulated eclipse of the sun, and therefore the new moon, of April 9–10th, 69 A.D., which was on the 667200th day in our diurnal scale.

ANOTHER CHECK.

We can verify the place of the moon in January, 69 A.D., by an actual calculation similar to that given in Study No. Fifteen as to the new moon of March, 29 A.D., using Lehmann's Tables, based on Hansen's Method, and ignoring all arguments, the total value of which (+.40) will not carry the result out of the day reached by the first approximation.

Take from Table 4,	1.5708	day for 1st century A.D.
Deduct Sec. Var.,	—.0067	day for 1st century A.D.
	1.5641	
Add function for 69th y.	16.9498	
Add January modulus,	0	
Deduct this result,	18.5139	
From one mean lunation,	29.5306	
Mean new moon was on,	11.0167th	astronomical day of mean absolute January of mean 69 A.D.

This, as already shown, was January 12th, 69 O.S., *i. e.*, 667288th day: the moon was therefore nineteen days old on the 667299th day as already set forth in our simplest and original calculation.

THE END OF THE YEAR.

We have next to refer to a discrepancy which we point to as existent in the calendar *now* used by the Jews, and invented by Rabbi Hillel (the younger)

circa 353–364 A.D. Whatever was his reason, probably accidental (in that he would naturally have taken advantage of the general learning of the day as represented at the Council of Nice, and have paid the same regard to the *Spring* equinoctial lunation for the determination of Passover, as the Christians did to the settlement of its correlative Easter) he, fixing upon certain arbitrary conditions as to the Vernal Equinox and placing his month of Ve-Adar *just before Nisan* instead of at "the Revolution of the year" *in the Autumn*, *i. e.*, just before Tishri, where the facts of Biblical Chronology demand it to have been in olden times, and where in the course of these Studies we have frequently found it to have been (also see Jos. Antiq., B. I. c. iii. § 3) threw the modern Jewish count out of chronological gear.

The end of the Civil year was called its *Revolution* or *Circuit* (Hebrew תְּקוּפָה *tequphah*). It was at this time that the Great Harvest Feast occurred, *i. e.*, the Feast of the Ingathering, or Tabernacles; always in the Autumn, as established by Moses (Exod. xxxiv. 22). It was at this same period, "at the end of the year" (*tequphah*), that the Syrians visited the Lord's judgment upon Joash (II. Chron. xxiv. 22–27), and that the term clearly signifies the "fullness" or "completion" of a period, may also be gathered from I. Sam. i. 20. A similar word (*teshubah*) is employed in II. Sam. xi. 1, I. Chron. xx. 1, II. Chron. xxxvi. 10, and there are numerous other expressions, both in the Old and New Testaments, that point to Autumn as the end of the year, and the proper place

for the "many days," or intercalary period, by means of which the lunar year was floated onto the solar, so as to preserve the sequence of the calendar (see also page 50).

The effect of the modern Jewish displacement of Ve-Adar, similar to that of the arbitrary limitation of Easter to a date not earlier than March 22d, has been to throw both Jews and Christians out of reckoning for all years previous to 325 A.D., and to make their count when reversed to 29 A.D., one lunation too late.* We have already established the date of Nisan 14th, 29 A. D., as Thursday, March 17th, 29 A.D., O.S. This was 14535 days before January 1st, 69 A.D., O.S. Notice now that Friday, March 17th, 69 A.D., O.S. (day 667224) was the exact 40th anniversary of the Crucifixion on the Julian Calendar; the next day was the exact 40th mean solar anniversary, and as the moon was new on the 12th, O.S., the 14th of the moon comes to Sabbath the 25th of March, O. S., which was thus the end of the 40th luni-solar, or luni-calendric year from the 14th of Nisan, 29 A.D., O.S.

THE SIGN OF THE PROPHET JONAH.

Now it was clearly typified in Prophecy, and it is essential for its integrity that all such typifications shall

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*The effect of the displacement will be seen by comparing Cycle 311, *vide* Appendix, with the moons of the current modern Jewish Cycle, No. 298, to be found in any Jewish almanac. The months agree and disagree in blocks, as influenced by the place of the Intercalary month. Subject to the conditions explained on page 48.

be literally fulfilled, that the *whole* sign of the Prophet Jonah should be given to that particular generation, who received their doom in the Olivet discourse,* and in the conversation in the Temple that preceded and led up to it.

The typified Nineveh had forty days (as it turns out a day for a year, Judah's well known measure; Ezek. iv. 6) assigned to it for repentance. It was the after part ("yet forty days and Nineveh shall be destroyed") of the very sign of Jonah they had already seen begin its significant course in the death, burial, and resurrection of the Lord. It came true to the day, as we shall see anon, for it was on the 40th anniversary of Nisan 14th, that Titus drew near to the doomed city and compassed its breathless† carcass with the ravenous eagles of Rome.

Now that we are right can be easily established by very simple figures. As January 1st, 69 A.D., O.S., has already been shown to be the 14535th day *after* the Crucifixion, and as March 25, 69 A.D., O.S. (which is the date which we maintain to be that of Nisan 14th, that year) was the 84th day of the year, it was itself the 14618th day thereafter, and 14618 days are exactly 495 lunations. But 235 lunations are 19 tropical years on all lunar cycles, hence 2 × 235 lunations = 470 lunations are 2 × 19 years = 38 years, leaving 2 years to be accounted for as follows: 495 − 470 = 25 lunations

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* For analysis of that discourse, *vide* News-Leaflet for June, 1895 A.D.

† "Let us go hence," *vide* page 225. The spirit was returning to God, who gave it.

= 1 common lunar year of 12 lunations or 354 days,* and one embolismic year of 13 lunations or 385 days. In other words since a lunar cycle or 19 years consists of 6939.69 d., 40 Julian years, or $2\frac{2}{19}$ such cycles will consist of 6939.69 + 6939.69 + 354 + 385 days = 14618 days as claimed and now established.

Nor would there be any difficulty of attaining this result proleptically upon the ecclesiastical cycles, whether Jewish or Christian, would the Jews replace Ve-Adar to its proper place, to wit: at the "Revolution of the year" (probably its ancient name, *Tequphah*)! and would the Christians abandon their arbitrary and incongruous rule for finding Easter. Nevertheless, and as it is, the calculated place for Easter † that very year was March 26th, to wit: the very next day, and the modern Hebrew calendar reverses to it as 3829 A.M., Modern Jewish, and finds its Nisan 14th on March 25th and its Passover Feast-Day on Modern Easterday! Josephus calls Nisan *Xanthicus*, *i. e.*, he uses the then current Syro-Macedonian lunar months, which must have agreed throughout with the Hebrew scale then used, or else lent its names to that Generation of Jews (*vide* p. 230).

A CHRONOLOGICAL BRACE.

It is now advisable to connect our calculations both backwards with the data for 68 A.D., as given in Table A, facing page 269, and forwards with the data just obtained and along which in consecutive order we

* Sometimes 355.

† We say "calculated" for no one in those days (69 A.D.) kept Easter, but all kept Passover and Wave-Sheaf Day.

intend to follow the Itinerary of Titus and the Journal of the Siege of Jerusalem. Our Connecting Table will be understood without specific explanation by noting that it begins with data already established in discussing the events of 68 A.D., and ends with what we have just determined. For instance, a reference to Table A will show that Tishri 1st, 4067 A.M., is there made equivalent to September 16th, 68 A.D., O.S. This day was therefore Friday and the 667406th day before January 1st, 1896, N.S., because if we follow Table A down to its termination it will be found to run into Sunday, January 1st, 69 A.D., at the 667299th day of our scale, as we shall prove. In other words, the following table is merely a bond between 68 A.D. and 69 A.D. and is introduced for further elucidation of our work.

FROM TABLE A TO JOURNAL OF THE SIEGE.

68 A.D.	O.S.	Ast.	N.S.	days.	Hebrew Dates.		New
Sept.	16	15	14	667406	Tishri	4067 A.M.	22301
	17	16	15	5	2	Sab.	Moon.
	18	17	16	4	3	Sun.	
	19	18	17	3	4	Mon.	
	20	19	18	2	5	Tue.	
	21	20	19	1	6	Wed.	
	22	21	20	667400	7	Thu.	
	23	22	21	9	8	Fri.	
	24	23	22	8	9	Sab.	
	25	24	23	7	10	Sun.	
	26	25	24	6	11	Mon.	
	27	26	25	5	12	Tue.	
	28	27	26	4	13	Wed.	
	29	28	27	3	14	Thu.	
	30	29	28	2	15	Fri.	

68 A.D.	O.S.	Ast.	N.S.	DAYS.	HEBREW	DATES.	
Oct.	O. S.	30	29	1	16	Sab.	
	2	Ast.	30	667390	17	Sun.	
	3	2	N.S.	9	18	Mon.	
	4	3	2	8	19	Tue.	
	5	4	3	7	20	Wed.	
	6	5	4	6	21	Thu.	
	7	6	5	5	22	Fri.	
	8	7	6	4	23	Sab.	
	9	8	7	3	24	Sun.	
	10	9	8	2	25	Mon.	
	11	10	9	1	26	Tue.	
	12	11	10	667380	27	Wed.	
	13	12	11	9	28	Thu.	
	14	13	12	8	29	Fri.	New
	15	14	13	7	30	Sab.	22300
	16	15	14	6	Bul.	Sun.	Moon.
	17	16	15	5	2	Mon.	
	18	17	16	4	3	Tue.	
	19	18	17	3	4	Wed.	
	20	19	18	2	5	Thu.	
	21	20	19	1	6	Fri.	
	22	21	20	667370	7	Sab.	
	23	22	21	9	8	Sun.	
	24	23	22	8	9	Mon.	
	25	24	23	7	10	Tue.	
	26	25	24	6	11	Wed.	
	27	26	25	5	12	Thu.	
	28	27	26	4	13	Fri.	
	29	28	27	3	14	Sab.	Pingré
	30	*29*	28	2	15	Sun.	Lunar Eclipse
	31	30	29	1	16	Mon.	Stokvis.
Nov.	O. S.	31	30	667360	17	Tue.	
	2	Ast.	31	9	18	Wed.	
	3	2	N.S.	8	19	Thu.	
	4	3	2	7	20	Fri.	

68 A.D.	O.S.	Ast.	N.S.	DAYS.	Hebrew	Dates.		
Nov.	5	4	3	6	21	Sab.		
	6	5	4	5	22	Sun.		
	7	6	5	4	23	Mon.		
	8	7	6	3	24	Tue.		
	9	8	7	2	25	Wed.		
	10	9	8	1	26	Thu.		
	11	10	9	667350	27	Fri.		
	12	11	10	9	28	Sab.		
	13	12	11	8	29	Sun.	New	Solar
	14	*13*	12	7	Casleu	Mon.	22599	⊙
	15	14	13	6	2	Tue.	Moon.	Eclipse.
	16	15	14	5	3	Wed.		
	17	16	15	4	4	Thu.		
	18	17	16	3	5	Fri.		
	19	18	17	2	6	Sab.		
	20	19	18	1	7	Sun.		
	21	20	19	667340	8	Mon.		
	22	21	20	9	9	Tue.		
	23	22	21	8	10	Wed.		
	24	23	22	7	11	Thu.		
	25	24	23	6	12	Fri.		
	26	25	24	5	13	Sab.		
	27	26	25	4	14	Sun.		
	28	27	26	3	15	Mon.		
	29	28	27	2	16	Tue.		
	30	29	28	1	17	Wed.		
Dec.	O.S.	30	29	667330	18	Thu.		
	2	Ast.	30	9	19	Fri.		
	3	2	N.S.	8	20	Sab.		
	4	3	2	7	21	Sun.		
	5	4	3	6	22	Mon.		
	6	5	4	5	23	Tue.		
	7	6	5	4	24	Wed.		
	8	7	6	3	25	Thu.		
	9	8	7	2	26	Fri.		

68 A.D.	O.S.	Ast.	N.S.	DAYS.	Hebrew	Dates.	
Dec.	10	9	8	1	27	Sab.	
	11	10	9	667320	28	Sun.	
	12	11	10	9	29	Mon.	
	13	12	11	8	30	Tue.	New
	14	13	12	7	Tebeth	Wed.	22598
	15	14	13	6	2	Thu.	Moon.
	16	15	14	5	3	Fri.	
	17	16	15	4	4	Sab.	
	18	17	16	3	5	Sun.	
	19	18	17	2	6	Mon.	
	20	19	18	1	7	Tue.	
	21	20	19	667310	8	Wed.	
	22	21	20	9	9	Thu.	
	23	22	21	8	10	Fri.	
	24	23	22	7	11	Sab.	
	25	24	23	6	12	Sun.	
	26	25	24	5	13	Mon.	
	27	26	25	4	14	Tue.	
	28	27	26	3	15	Wed.	
	29	28	27	2	16	Thu.	
	30	29	28	1	17	Fri.	
	31	30	29	667300	18	Sab.	
69 A.D. Jan.	O.S.	31	30	667299	19	Sun.	
	2	Ast.	31	8	20	Mon.	
	3	2	N.S.	7	21	Tue.	
	4	3	2	6	22	Wed.	
	5	4	3	5	23	Thu.	
	6	5	4	4	24	Fri.	
	7	6	5	3	25	Sab.	
	8	7	6	2	26	Sun.	
	9	8	7	1	27	Mon.	
	10	9	8	667290	28	Tue.	
	11	10	9	89	29	Wed.	New
	12	11	10	88	Shebet.	Thu.	22597 Moon.

REFLECTIONS.

With these remarkable data therefore now satisfactorily recovered, and established beyond all peradventure, either of discredit from the learned, or difficulty of comprehension by the common-sensed laity of general Bible students, we are ready to resume our story, and come down to the year in question upon a dozen or more scales at once; for, employing these and other similar data, we have fully harmonized upon a single chart some 16 scales of time and emplaced against them the Itinerary of Titus, and the Journal of his famous and successful siege of Zion, as detailed by its eye-witness, and without doubt *Sacred* Historian, Josephus (War, Bks. IV., V. VI.). Chart published as May Leaflet, 1896 A.D.

The figures there arrayed are as terrible as an army with banners, crushing in their grand simplicity, solid as a phalanx. Truth is of such degree that it secures its own credence; in fact, the human mind cannot resist the truth: it is mighty above all things and prevaileth. Error merely masquerades in the garb of truth; so it is by false pretenses and deceit that it hath temporary sway. We take it that the mass of men are practically honest in their convictions, being founded upon what they deem to be the truth; we have no doubt but that they would defend *the* absolute truth as faithfully as they do what they *believe* to be the absolute. A large class of teachers of falsity come in for their share of condonation here.

But all of us come under condemnation in so far as we resist the command to search out a matter,

upon every side, to see if it be so. The truth alone is absolutely fearless, it courts investigation, and the seeker after truth per consequence is an investigator —a tireless one, and charitable to all. It is as necessary for him to know the method and premises of another as to press his own, for if an adversary be in error how shall one convince him thereof without thoroughly mastering his position, and flanking his stronghold with superior forces?

THE DESTINED PRINCE (DAN. IX. 26).

Let us now revert to Titus and follow him in his journey up from Alexandria to Cæsarea, and from thence to Jerusalem, and remain with him and his historian until the consummation of his foreordained undertaking. He was the predicted instrument, in the hands of Jehovah, that wrought judgment on Jerusalem and terminated that Dispensation; the Prince of the People that of old it was foreseen would come to destroy the city, and for the overspreading of abominations leave it desolate until the times of the Gentiles be fulfilled (Deut. xxviii. 49–59; Dan. ix. 26; Luke xix. 42–44).

Space of course forbids our differentiating the analysis so as to compass all that Josephus found occasion to record. We shall merely touch upon the salient chronological facts, and leave to our readers the pleasure of reviewing Josephus minutely for themselves. His book of *The Jewish War* becomes a new one under the light of a true chronology, and so far as we can determine is more free from error than any historical work that we possess, except the Bible.

THE ITINERARY. PART I.

On Sunday, January 1st, 69 A.D.,* O.S. (Tebeth 19th), the arrangements of Titus being completed, and the date itself, from a Roman's standpoint, being propitious in a special sense for a war-like undertaking (sacred to Janus), he moved his small army (2000 men) from Alexandria to Nicopolis, some 20 furlongs off, and spent the rest of it (19th of the Tebeth moon) in transferring their baggage and military paraphernalia to some long transports which he had gathered there. We presume that a heavy proportion of this select *nucleus* of his army consisted of horsemen, and that at least 1000 military attendants accompanied them, as in all such cases a heavy proportion of camp followers did.

He was embarking on an undertaking of no small proportions, and from what we know of military operations we are satisfied the work at Nicopolis must have consumed the greater part, if not the whole of that day.

On January 2d (*Old Style, hereafter employed without specific reference*) he set out on his voyage around the Delta, at least a three-day's journey (about 153 miles) at that season, to the Men-

* Tacitus bears us out in our analysis, for he says "*At the beginning of this same year*, Titus Cæsar, who was pitched upon by his father to finish the conquest of Judea, * * * acted now with great vigor. * * * He was received in Judea," * * * etc. (His. v. 1).

desian mouth of the Nile. Why he did not proceed directly to Pelusium, a day's journey further around the Delta, is not stated. He probably had stores at Thmuis, or had other military reasons for taking the main road to Syria at that point.

On January 5th (the Latin Nones, and 23d of Tebeth) he "sailed upon the River," up one of its mouths, "along the Mendesian Nomus, as far as the city Thmuis."

January 6th, "Disembarked," marched 20 miles and "lodged all night" at "Tanis," which was his first station. It is a place already familiar to us in the story of Jeremiah.

January 7th (Sabbath *Shemot*, 25th Tebeth). This day he marched (some 15 m.) to Heracleopolis which was his second station.

January 8th. His third station was Pelusium, some 20 miles further, a famous base of Egyptian military operations, both offensive and defensive. We have an idea that the ancient place of arms lay nearer to Daphne and Taphanes than the place shown upon modern maps; at any rate he probably passed near the site of the palace which, some 651 years before (a tremendous chronological cycle) had received Tea-Tephi, "the King's daughter," after her departure from scenes but faintly similar to those it was his destiny to inflict upon the same city. In the revolution of the ages the *Magnetic* Pole of the earth had now returned to the same place as it

was in Nebuchadnezzar's day, and a subtle measure in the times and seasons of Jerusalem was full.

January 9–10th. He refreshed his army at Pelusium for two days.

January 11th, and on the third he passed the Pelusic mouths of the Nile, a difficult military operation.

January 12th (New moon, Peritius, Shebet, Thursday, the day before the Ides of January). On this day he marched one station (some 30 miles) over the desert, to the temple of Casian Jupiter and camped that night.

January 13th. And on the next day he marched (22 miles) to Ostracine, where there is no water, but its inhabitants import it. Nevertheless there he camped one night.

January 14th, Sabbath *Vasra*. He pushed on (30 miles) to Rhinocolura, the mouth of the River of Egypt.

January 15th. From thence he marched (30 m.) to Raphia, which was his fourth station, and in those days the beginning of Syria.

January 16th. For his 5th station he pitched his camp at Gaza, 20 miles nearer his goal, and another famous objective point in ancient days.

January 17th. After which he came to Ascalon (12 miles),

January 18th, and thence to Jamnia (17 miles).

January 19th. And after that to Joppa (12 miles). In those days Dan was abiding far away, and

taking goods into his ports, for the very rejection of which these fierce eagles of the north were congregating to pick the bones of the effete carcass of empty formalism.

January 20th (Friday). And from Joppa to Cæsarea (30 miles) arriving probably on the eve of Sabbath *Bo*.

THE GATHERING OF THE EAGLES.

Titus had resolved to gather his forces together at this place. Tacitus specifies the troops, most of whom concentrated at this point: Judea furnished the 5th, 10th and 15th Legions, they being Vespasian's veteran soldiers; Syria afforded him the 12th Legion; these with the 2000 picked warriors,* that had come up with him from Alexandria, formed the strength of his army. But besides them, 20 cohorts of auxiliaries accompanied him, as also eight troops of horse. Agrippa was there, and King Sohemus, and the auxiliaries of Antiochus, and a strong body of Arabians (Tac. Hist., B. V. c. 1; see also Jos. W., B. V. c. 1. § 6).

Titus remained here, completing his preparations 34 days, or to include the day of the Feast of Esther, which fell upon Thursday, the 23d of February, and the 13th of Dystrus, or Adar. It was the Latin *Terminalia*, and on this propitious day, so Providence arranged it, Titus was all ready for another start. Here ends Book IV. of the War. *Vide* Jos. W., B. IV. c. xi. § 9, for the foregoing data.

In his original operations against Judea, Vespasian's army, "when all united together, amounted to

* Men of the 22d and 23d Legions.

sixty thousand, besides the servants, who, as they followed in vast numbers, so because they had been trained up in war with the rest, ought not to be distinguished from the fighting men" (Jos. W., B. III. c. iv. § 2). Much more then, in this supreme gathering of the Eagles from every convenient quarter to this final feast of blood, are we justified in estimating that the army of Titus eventually rose to at least 100,000 men. A full legion consisted of 6,200 footmen and 700 horse, besides about 120 picked guards of the Eagles; many of the cohorts were 1,000 strong, and the allied kings came with independent armies. Finally, when it is considered that Titus was eventually forced to surround Jerusalem with a continuous line of works ("a wall," probably what we term in military parlance a ditch and rampart, but of extra height) between 6 and 7 miles in extent, and actually completed the vast undertaking, which "would naturally have required some months" in the incredibly short interval of "three days," the faintest conception of the military strength required will not criticize our estimate unless to consider it far too small.

THE ITINERARY PART II.

February 24th (Friday). Purim, Adar 14th. Its 537th anniversary (469 B.C. to 69 A.D., *vide* 3530 A.M., Study No. Twelve). On this day Titus left Cæsarea, 1 days march to Bethar. On the next which was Sabbath *Tetsavé* and

February 25th he marched through Samaria to about Sychar,

February 26th, thence a day's march *via* Coreæ to near Shiloh.

February 27th. And one day's journey to Gophna,

February 28, and on the last day of the month he went "one day's journey" to Gabaothsaul, where he halted his army for a day (Jos. W., B. V. c. ii. § 1).

March 1st. Titus spent the Kalends of March reconnoitering Jerusalem, while his army was at Gabaothsaul. Combat at the "Women's Towers" (V. c. ii. § 2).

March 2d. That night the 5th legion rejoined him by way of Emmaus, and as soon as it was day, on the second, the whole army moved up to Scopus (or Fair View) where from about seven miles the doomed city came into grand and sudden sight and where he had a battle with the Jews (W., V. c. ii. 3–5). It was the 168th day of the Hebrew year (24 × 7) and with it the 24th course of the *first* cycle of the Priests that year, terminated. The cycle began with the civil year, exactly as it did in Zachariah's day, and as we are convinced it always did, at least after every Embolismic or Intercalary year. At any rate the tradition that Jerusalem fell before the eagles of Titus as the last week of the 24th course terminated, *fits this rectified calendar to the very day*, and strengthens our contention set forth in Study Number Fourteen (pages 85–88) that the courses ran with the *civil* year, as they did in Elizabeth's "times and seasons." We trust that our readers will perceive the full force of this double acting evi-

dence. It is *patent* from an examination of the Chart of the Siege that the case for 69 A.D. is fully made out, and that the tradition is thus raised to an historical place and verified; and the corollary, *already otherwise established*, that the 8th course in Zachariah's day was the 8th week in the civil year that was marked by the birth of John thus receives independent endorsement. Upon this day there was a severe battle on Mt. Olivet, and Titus twice saved the 10th Legion by his personal exertions (Jos. W., B. V. c. ii. § 5). And here Josephus closes a chapter according to the remarkable principle by which his Journal is chronologically punctuated. Indeed, in our own edition of his Works (*Whiston's*), which we presume was the standard one, the *subtle* "law of coincidence" has numbered the very page upon which it ends — 168, the day of the Battle itself, and the last day (24 × 7) of the first Cycle of the Priests. Chapter iii. of course begins on the next page — 169,* and with it,

* This edition (IV. Vols., Lindsay and Blakiston, 1865) now unfortunately out of print, is remarkable in many ways: for instance, we discovered the key to Josephus in Vol. IV., page *153*, and the epact of pages *354–366*, same volume, lent themselves to our work as if they had been numbered to arrest our eye (now not untrained to chronological coincidence), and to excite an exercise of fair judgment in the premises: under such circumstances as may well be imagined we studied Josephus deeply *between the lines*, and gained not a little elsewhere similarly "by books." But we refrain from discussing this matter at greater, and more interesting, length.—C. A. L. T.

169th day, the last Cycle began its course, to wit:

THE LAST CYCLE OF THE PRIESTS.

March 3d. The new cycle of the courses of the Priests, now came on: The 1st day of the 1st week thereof was the 62d day of the current Julian year, the 210th of the Nabonassan, the 169th of both the Syro-Macedonian, and the Hebrew calendars, and the 21st day of the 22595th lunation ago, reckoning from our January new moon of 1896 A.D.

And now for three courses of the priests, exactly 21 days, the war "ceased for awhile" (Jos. W., B. V. c. iii. § 1). It was improved by Titus, but squandered by the Jews in internecine quarrels—a house divided against itself was measured aforehand by the number 24—or at a week to an hour, had only a solitary "day of grace" upon the scale in mind, for when the 24th week of the new term had run its course the city of Zion was a desolation. Titus threw his legions into their camps north, east and west of the outer wall, that of Agrippa which had been built since the crucifixion of the Saviour and so enclosed Calvary. The other approaches to the city were still open. In the midst of these three weeks, Nisan came in with the new moon of March 12th. It was Xanthicus, upon the Syro-Macedonian calendar used by Josephus, and thus the Sacred year began on Sunday. Its first Sabbath, *Vaikra*, was the 17th of March, the 40th exact Julian, Solar and mean anniversary of the Crucifixion, Thursday, March 17th, 29 A.D. Jerusa-

lem was now filling with pilgrims coming up to the Passover. The presence of the hostile army did not deter them, a few thousand* men could not close all of its gates. From the number of lambs (256000) chosen on the 10th of Nisan in those days (as for instance in those of Cestius, as recorded by Josephus, W., B. VI. c. ix. § 3), it is not at all extravagant to suppose that (at 10 per lamb) there came to Jerusalem, on this occasion at least, a million of male strangers! They came without molestation. The fact is Titus was at heart friendly to the nation, and exercised his best offices to save it from itself, and it is also a fact that Providence (for there are two sides to the mystery of God) opened its net and it was filled to overflowing, but no sooner filled than—but let us not anticipate the calendar.

March 20th. True Solar anniversary of the Resurrection on Sunday, March 20, 29 A.D.

ITINERARY OF TITUS, PART III.

March 23d (Thursday). As the third course of the priests drew to its end Josephus, therefore, at the instance of Titus harangued the people in favor of peace; they could even then have obtained honorable conditions but rejected them (Jos. W., V. c. iii. 2).

March 24th. But the effort was useless, so Titus began (for 4 days) to level the approaches (V. c. iii. 2–5), under some difficulty (V. c. iii. 3).

PREPARATION DAY.

March 25th. Sabbath, *Tsav Agadol*, "The day of

* Few relatively, *i. e.*, to the undertaking.

Preparation" that year, and therefore the 40th anniversary of the slaying of the great antitypical Passover for all mankind. However, in so far as the peace of Zion was concerned, for "*that generation*," it was a sacrifice in vain! so its time ran out. Upon this day Titus "pitched his camp by the City" (V. xiii. 7), and John gave signal evidence of the treachery that constituted the only foundations of its hope (V. iii. 1). This date was of course the one kept by the Jewish Christians of those days, wheresoever they were, for the commemoration of their Saviour's death. It is the correct one on the *Lunar* calendar, just as March 17th was the correct one on the Solar year.

PASSOVER FEAST DAY.

March 26th, Sunday. The Feast day of Passover, and the first day of its festal week; a strange anomaly was in course of enactment then. This day is assigned to "Easter," reckoning backward from the days of Nice (325 A.D.) upon the calendar of Dionysius (532 A.D.), when our Christian method of reckoning came into vogue, but it may be safely believed that not a solitary Christian upon earth, Jew or Gentile, regarded it or kept it as the anniversary of the Resurrection! The Nicene rule is a chronological blunder (*vide* News-Leaflet No. III.), and we are glad of it, for it adds another letter to the epitaph of human infallibility, whether it be predicated of Pope, Council, or Church.

The Spirit of the Living God is infallible, and bloweth where it listeth. Blessed is the man that heedeth the sound thereof, knowing whence it comes, for it will not leave him, and will lead him into all truth—sooner or later. But as for councils! alas, it was a *Council* that condemned the Lord.

March 27th. Kept by the modern Jews as Wave-Sheaf day, for it is the 16th of Nisan, and Josephus lends his testimony to the fact that it was so kept in his own days. But it was not literally or Levitically so, even in 29 A.D., for it must fall on the 1st day of the week, *Sunday*, *i.e.*, "the morrow" after the weekly "Sabbath" of Passover week. However, it matters not what the modern Jews do who have lost all of their bearings, nor what that generation did, after 40 years of confusion, and what degree of non effect a score of changing High Priests had made of their own traditions. The anniversaries of God preserve their count whether man honors them or not. The "season" of Pentecost is correctly measured from the 16th of Nisan, but "Pentecost" does not "fully come" 50 days thereafter, save in certain years.

March 28th. The fourth and last day of the leveling (V. iii. 5).

March 29th. The Romans begin their "Banks," move up their baggage (V. iii. 5). The X. Legion at Mt. Olivet.

March 30th. The work on the banks progresses under difficulty.

March 31st. Titus makes a reconnaissance, in which Nicanor is wounded, and after his own escape the general orders the suburbs of the city to be burnt (V. vi. 2).

SABBATH OF PASSOVER WEEK.

April 1st. Passover Sabbath. The day so kept yet but not ceremonially (Levit. xxiii. 15–16).

WAVE-SHEAF DAY.

April 2d. This was the *canonical* anniversary of the Resurrection! because it was "the morrow after the Sabbath" of Passover week, and the first of the seven weekly Sabbaths that were ordained whereby to reach Pentecost. Hence Pentecost was called "the Feast of Weeks," which were always round, and full, and regular. Now if the Gentiles had wisely formulated their Nicene rule so as to bring "Easter" to the *Sunday* that followed the week-day Sabbath of Passover week it would have been at least systematic, and according to degree correct. The Times of Jesus Christ were consummated at a meeting of the seasons; what is the correct anniversary of the Resurrection as contemplated in the Divine mind can only be conjectured. Solar-wise it was on the 20th of March. As to week-days it was on a Sunday. As to the moon it was on the 17th day thereof, as to the sacred calendar it was on Wave-Sheaf day which in such a year as 69 A.D. puts an

entire week between the Mosaic anniversary of the Crucifixion and that of the Resurrection! The following out of any single one of these systems would be more accurate than the Nicene "Easter" rule, or one based upon the Jewish fixed 16th of Nisan rule for Wave-Sheaf day.

But let us now return to Titus. On this day the banks were completed, the engines (battering rams) moved up, and the order to begin operations finally issued (V. vi. 4). The solar (Julian) year was about a quarter over (92d day) and Titus had made the most of the 9-day Jewish feast (this year extending from the 25th of March to the 2d of April inclusive, the Wave-Sheaf day, whether kept or not, falling upon such a year as this outside of the Passover week itself; V. vi. 4).

JOURNAL OF THE SIEGE.

April 3d, Monday, 1st of Pashons (Nab'n). The siege formally begins; probably the engines got to work at sundown as the Jewish day began. The factions within the city now united for a fruitless sally (V. vi. 4), and then, beaten back resumed their deadly internal strife; the forces of Armageddon will hardly outdo those scenes. Jerusalem had sown to the wind and was reaping the whirlwind. The laws of the Lord take care of themselves. The situation in and about Jerusalem was a natural result of universal law, and the "natural man" endorses its divine origin in spite of himself. The wise

in their generation merely read a little more between the lines. But even the natural man should perceive that the misgovernment, which is broadcast in our own day, and the clash of classes, and of parties, and of creeds, in the greater city of the world itself "wherein our Lord was also crucified," portends an overthrow proportionate.

April 4th. The Jews now intermitted their sallies "for a while," three or four days (V. vi. 5).

April 7th. But on Friday the 27th of Nisan they made a sally at Hippicus (V. vi. 5).

April 8th. And "that next (Sabbath) night," one of the Roman towers fell (V. vii. 1). But the Jews were grown weary of fighting, and of guarding the walls, so "for a long time," nine or ten days, they began to retire from them at night, the while the Romans plied the rams against them.

April 10th. Monday is fixed by a solar eclipse, marked in the eclipse records as Sol. $\frac{1}{4}^{\circ}$. The Lunar phasis occurred the next day, to wit:

April 11th, Tuesday, which is therefore the 1st day of Artemisius, and thus of Zif, Jiar, or Yiar, as the modern Jews spell it. It was the 101st day of the Julian year, and the 9th day of the siege. Meanwhile the engines plied the wall, and at last, one of them, named "Nico" (the old Nic?) by the Jews themselves, because it overcame all things *they* could oppose against it, made an impression on the northern wall and effected a breach on

THE FIRST WALL CAPTURED.

April 17th, which was "the 15th day of the Siege" and the "7th of Artemisius" (Zif). The Jews now retreated to the next or second wall and the Romans entered the outer precincts of the city, and destroyed the greater part of Agrippa's wall (V. vii. 3), which they had thus taken.

April 18th. On this 16th day of the Siege Titus pitched his camp within the city, at that place which was called the *Camp of the Assyrians.* What if he pitched his headquarters upon the commanding heights of Golgotha! For four days now Titus attacked the second wall, which was defended by John at the Temple end, and by Simon in the north-west towards Hippicus.

April 22d, Sabbaths *Aharemot Kedoshim.* On this, the 5th day after he had taken the first wall, Titus captured the second wall, *i. e.*, on the 20th day of the Siege (Jos., V. viii. 1), but could not hold it, for the fighting men of the city suppressed the tendency of the people to surrender, and in spite of the day recovered it (V. viii. 1–2). And now for three days (V. viii. 2) the Jews valiantly defended themselves, the central of the three being Monday, which was the *Little* Passover, April 24th, or Zif 14th, on which there was an eclipse of the moon and fixes the date quite as well as if it were visible at Jerusalem. The eclipses we refer to in this work are not necessarily matters of record in History, but they marked their places of oc-

currence as astronomical facts, and followed their order just as did the week-days; they are keys to the lunar months.

THE SECOND WALL SECURED.

April 26th. "But on the 4th day," they gave up, and Titus quietly recovered the second wall and thereafter entirely demolished it (V. viii. 2).

April 27th. Meantime he relaxed the Siege for a while, and employed this and the next four days in paying off the Roman army, and holding a full-dress inspection and parade. On the second of these days,

April 28th, there fell, what the Modern Jews at least, call "the 33d of the Homer," *i. e.*, of the count to the "season of Pentecost" as estimated from the 16th of Nisan, the third was

April 29th, Sabbath *Emor*, and

April 30th, Titus' 120th day from Alexandria, was the fourth. "Thus did they spend four days."

May 1st. But on the fifth, the Romans began two more banks (V. ix. 1–2).

May 2d. Josephus again exhorted the Jews to surrender (V. ix. 3–4).

May 3d. Wednesday, the Nabonassan month of Payni began, and about this time Antiochus Epiphanes arrived at the Roman camp (V. ix. 3).

May 4th. On this last day of the ninth course of the Priests, died Jesus, son of Ananas, that strange character who had haunted the city for the past seven years and five months, or since the Feast of the Dedication in 4060 A.M., *q. v.* (W., VI. v. 3).

The famine now increased in terror; many strove to escape and not a few did so, but wholesale crucifixions occurred, and Titus gave his Macedonian visitor a chance to show his prowess (V. xi. 1–3; x. 1–4).

May 9th, Tuesday. The banks begun on the 12th of Artemisius (April 22) were now completed on this day, "the 29th of the same month" (V. xi. 4), and on

May 10th, Wednesday, the 1st of Dæsius or Sivan, the battering rams were moved up against the Tower of Antonia. The next day,

May 11th, The Jews destroyed the Roman works at Antonia (V. xi. 4), but

May 12th, The engines now commenced operations elsewhere, and "two days after this" action at Antonia, to wit: on

May 13th, which was Sabbath *Bamidbar*, Simon destroyed the other banks in one hour's time (V. xi. 5–6).

ANOTHER PROPHECY FULFILLED.

May 14th. Titus at once had a council of war, and it was decided to circumvallate the entire city. (1) It was accordingly begun forthwith,

May 15th, (1-2) And completed "in three days,"

May 16th, (2-3) That is, on

May 17th. (3) It was a stupendous military effort, of 49 furlongs in extent.

May 18th. Hemmed in! And now regular watches were established by the Romans, and "grand rounds." All hope of escape was thus cut off

(V. xii. 1–2). Woe to the belated, now, who had neglected the warning uttered 40 years before. "Jerusalem was now indeed surrounded by armies," that were not destined to withdraw. Its day of grace had merged into a day of doom, and a sign was to no further purpose. The fact is, this "trench," and *hemming in on every side*, was the direct fulfillment of a specific prophecy of "that Prophet," to whom, in spite of the command of Moses, they had failed to attend (Luke xix. 41–44; compare Deut. xviii. 15–19, Acts iii. 22–23, vii. 37-38). It was the last day of the XI. course of the Priests.

PARALYZED.

From now on, for the next three weeks, that is, courses, there is no specifically dated entry in the Journal. Josephus employs the interval to relate the horrors of the Siege. The famine widened its progress, and at first confounded every passion. Deep silence reigned. Then anarchy broke forth: the dead crowded the thoroughfares. It was a dread Pentecostal season. The seditious were at last driven to hurling the bodies over the wall. Titus viewed the valleys filling up with such debris with horror, and called God to witness that he had striven to prevent such war as this. About this time Josephus was wounded, and reported as dead; perhaps this accounts for the gap in the specific dates about this time. At any rate there was little to specify, and we can easily estimate the date at which the banks were re-commenced, for the time required to erect them is a pretty

constant military factor, 14–17 days, and we know when they were finished. So we make the date of their resumption to have been

May 23d. The 51st day of the Siege, towards the end of the XII. course of the Priests. It was midnight as it were, and Aaron's sons were to have a dismal morrow. Famine now began to touch the seditious factions who occupied the Temple and the upper city (V. xii. 3), and in process of time Josephus again showed himself to the beleaguered people, and encouraged many to seek peace by flight. But most of the miserable wretches who escaped to them died of surfeit, for there was no lack of food in the Roman camp, and even gold had fallen 50 per cent in value.* Josephus also details the barbarity of the Arabians and Syrians in those days and at last brings his V. Book of the War to a termination with a date that practically terminates the first half of the active Siege, to wit: on

June 9th, Friday, the 1st of Panemus, or Tamuz, for it was at "this very time" (V. xiii. 7), that the banks were finished (VI. i. 2), and in spite of a fruitless sally by the Jews the engines were brought up and put to work on

June 10th, Sabbath *Korah* (VI. i. 3). This 69th day of the Siege ends the mathematical first half thereof (see Chart). The next night,

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* See James v. 3.

THE THIRD WALL CAPTURED.

June 11th, the 70th day of the Siege, the wall fell suddenly down, but only to disclose a new wall or curtain, that had been erected behind it. This was famously scaled to his death by Sabinus (VI. i. 1–6), and, "two days" after, this inner wall was won, to wit: on

June 13th, the Roman Ides; and the Tower of Antonia was captured. The fight lasted from 3 a.m. to 1 p.m. (VI. i. 7; Tamuz the 5th).

The Romans now turned all of their attention to the attack upon the Temple—Zion's strength, even after God had left her to her fate. They began some banks for the engines to work upon its walls, as soon as Antonia fell, but it was a week before the whole of them were under way, to wit: by about

June 20th, the 79th day of the Siege, 12th of Tamuz.

June 23d, The XVII. course of the Priests now arrived, and on

THE CESSATION OF THE *DAILY*.

June 24th, which was its Sabbath, to wit: *Balak*, the "Daily Sacrifice" (in satisfaction of a time-honored tradition) was *offered* for the last time, that is ceased, for on the *next* day, to wit: on

June 25th, which was the "17th of Panemus," or Tamuz, it was reported to Titus to have failed that very day "for lack of men to offer it" (VI. ii. 1). In other words, it had obtained yesterday, but to-day there were none left to offer it, and nothing left to offer. Now this

was the 84th day of the Siege, the 176th of the Julian year, the 24th of Epiphi, and the Fast day of Tamuz, but because of the failure it could not be kept, and tradition also has it that a man named *Posthumus* upon this day burned the Law, which had now become useless even to mere *formalists*, and "nominal" Jews: for such men, sectarians and dogmatists, are not genuine members of either of God's families (Rev. iii. 9). If thou dost not know that He has two, it would be well to go to work and re-search the Scriptures in the light of such an assistant for instance as "*The Israel of God*," by Joseph T. Wheeler, and published as News Leaflet No. LIII., April 1896 A.D.

A CHRONOLOGICAL REST.

The Cessation of the *Daily* was predicted to fall in the midst of the week—"And he shall confirm the covenant with many for one week, *and in the midst of the week he shall cause the Sacrifice and the oblation to cease*, and for the overspreading of abominations he shall make it desolate, even until The Consummation, and that determined shall be poured upon the Desolator." (Dan. ix. 27).

"The Sign."	4064 A.M.	= 1		Cestius.
	4065 "	= 2		
	4066 "	= 3		
"The midst	4067 "	= 4	of the week."	Titus.
	4068 "	= 5		
	4069 "	= 6		
"The End."	4070 "	= 7		Catullus.

Now the week referred to was primarily that of the seven-year *Jewish War* itself, the many being those who by virtue of the Saviour's intercession (*vide* Olivet Discourse) obtained "a sign" (Cestius), and a day (8th of Tishri, 4063 A.M.), and thereafter a period of grace ($3\frac{1}{2}$ years) wherein to escape from the doomed City. Four (4) is the midst of seven (7), to wit: $3 + 1 + 3 = 7$. Now it was in this 4th year (*i. e.*, in the midst of the seven) that Titus accomplished all the phases of the destruction of the City. And the *Daily* itself failed on the 176th day of the Roman year. There was no Law left on the 177th day; $2 \times 177 = 354$, the midst of a *Lunar* measure of 354 days. It is needless to specify this matter any closer, because the unit is 7, and 4 is its "*midst.*" The failure of the *Daily* anywhere in this *fourth* year fulfilled the prophecy within the compass of its own *unit.*

Reckoning the lunation that ended on January 14th, 1896 A.D., N.S., as 1, or the first in a sequence of lunations reversed to the new moon of Tamuz, 69 A.D., the latter lunation is number 22,592, it also being the 499th lunation reckoning *down* from that of Nisan 1st, 29 A.D. inclusive, and in which (Mar. 17, 29 A.D.) the Lord was crucified. Hence from Nisan *new* moon of the Crucifixion, in 29 A.D. (Thurs. Mar. 4), to the new moon of January 14th, 1896 A.D., N. S.,* is a measure of 23090 "moons," or 681,861.2869 days (compare calculation, page 365, Study No. Fifteen), *i. e.*, 97408 weeks and 5 days.

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* We write here as on Meridian 75° west of Greenwich, moon new at 5:19 p. m., civil time.

A CRUCIAL TEST.

Now it is asking more of this system of chronology than has ever been demanded of any former system to require it to account for the moon's motion, moon by moon, and year by year, and cycle by cycle, over centuries upon centuries of time, as for instance to account for the mean absolute duration between the mean January New Moon of 1896 A.D., N. S., at Jerusalem, and that of March 29, A.D., O. S., thereat. Nevertheless we shall submit the solution:

From the Nisan N. M. of 29 A.D. to end of 4027 A.M. there were left 6 full lunations, - - -	6 *l*
In 4028 A.M. (intercalary) there were - - - -	13 *l*
From beginning of 4029 A.M. to end of 5890 A.M. =98 cycles @ 235 l. There 98×235 l or - -	23030 *l*
In 5891, 92, 93 A.M. there were (intercalation) - -	37 *l*
In 5894 A.M. to the Jan. N. M. of 1896 A.D., N. S. There were - - - - - -	4 *l*
Total lunations to be accounted for from Nisan N. M. 29 A.D., O. S. to Shebet N.M., 1896 A.D., N. S.,	23090 *l*

23090 l @ 29.53058843238 days=681861.2869036 days.
=681861d. 6h. 53m. +

We account for this interval as follows:

	Days.	Hours.	Min.
The Jan. N. M. 1896 A.D. occurs after midnight of Dec. 31st, 1896 A.D., N. S.	14	6	48
Add to reach sunset of Dec. 31st, 1895 A.D., N. S., - - - - - - -		6	
Add to reach to sunset of March 4th, 29 A.D., O. S., - - - - - -	681846		
Add to reach New Moon at 3:07 a.m., from sunset in March 4th, 29 A.D., O.S., 18h.—3h. 7m., - - - -		14	53
Add to change from Absolute N. M. to mean New Moon of same date, -		3	12
Total accounted for - - - -	681861	6	53

Q. E. D.

OUR PREMISES.

From the foregoing data, in addition to the numerous other conditions already established we aim not only at specifically fixing our own work to the astronomical sequence of time, but at providing others with the premises on which to go over it, and check it, for themselves.

As for ourselves we sit at the gate of our enemies so long as we hold the Gibraltar of Chronology which is founded on the year of the Spanish war (See News-Leaflet XLIII.-XLIV.). From that stronghold we measure to the death of Julius Cæsar on March 15th, 45 B.C., O.S., = 1 Julian, instead of to the same date one year later (44 B.C., O.S., = 2 Julian) as is currently accepted. But from the date of Cæsar's death the dates of accession of all of his 11 immediate successors are determined. Our dates are therefore not only fortified but severally one year earlier than those now to be found in the text-books and authorities, and with us stand the Olympic Stadium Lists, the Consular Fastes, the Julian Years, Suetonius, Tacitus, Josephus, the Old and New Testaments, Ptolemæus, both in his *Almagest* and *Canon*, Censorinus in *de Die Natali*, Theon of Alexandria, and God willing, the Cycles of the Stars in their eternal courses.

The 15th year of Tiberius Cæsar, when, *i. e.*, in the Fall of which, John came preaching, was thus 27 instead of 29 A.D., as commonly taken; nor could John have come a day before August 19th, because the regnal years of Tiberius severally began thereat. Thus the Saviour, who became 30 years of age 5 or 6 months later, must therefore have begun his Avoca-

tion in 28 A.D. (we find it to have commenced upon January 8th in that year, *i. e.*, at his Baptism).

Now the united Historical voice of the primitive church (for the first two or more centuries) is that the Saviour was in active public life

BUT *ONE* YEAR.

He was sacrificed in the 16th year of Tiberius, and the voice of the Prophets, who preceded him, is to the effect *that he was to preach* but one, *i. e.*, "the acceptable year," in a Sabbato-Jubilee year and that this year was to be the terminal one of a definite measure (70) of weeks of years, such as terminated with Sabbatic years.

If he began his work in the 15th, and closed it (was cut off) in the 16th year of Tiberius Cæsar; or if he began his work under the Gemini, and ended his Avocation and Ministry under the Longini (also Gemini) as others testify, it amounts to the same thing, for they were successively consuls and are severally assigned to the 15th and 16th years of Tiberius.

Now we maintain against the world, and consider we have set forth ample proof in the premises, that all of these evidences harmonize around the fact that the personal Avocation of this Son of Man, who is the Son of God, was exactly 62 literal weeks long, no more and no less, even as prophesied by Gabriel to Daniel, and as duly published by the latter (Dan. ix. 26). And we furthermore contend not only that the Gospels *harmonize* on this basis

ALONE,

But that these Gospels never have been *harmonized* on any other. Even those of our predecessors who

have perceived the force and necessity of "about one year" for the Ministry, have failed to contend for the direct evidence of Daniel as to its clearly specified length, to wit: 434 days from Baptism to Crucifixion, whereby the whole matter falls into line and justifies itself. The Ministry, as a section within the 434-day Avocation, may be dated from the miracle at Cana of Galilee (Nisan 3d, 28 A.D.) forward 365 days to its end, or from the 14th of Nisan, 28 A.D., 354 days forward to the same date (March 17 = Nisan 14) its end. In the one case it (the Ministry) was a *Solar* year long, in the other a *Lunar* year, and both measures are contained in the 434-day or 62-week Avocation; thus:

Nisan 14, 28 A.D. <	1 lunar year, 354 days.	= { Nisan 14, 29 A.D. / March 17, 29 A.D.
Cana of Gal., Nisan 3, 28 A.D. <	1 solar year, 365 days.	
Baptism, Jan. 8, 28 A.D. <	The Avocation, 434 days.	

But these things having been established Astronomically, Chronologically and Historically, and agreeably to Prophecy, and the identification of the one and only Year (69 A.D.) that fits the Military Itinerary of Titus, and the Journal of the Siege of Jerusalem as given by Josephus, having now been quite as positively settled, there remains no excuse whatsoever for the further defense of that vast body of chronological error whereon current theology stands condemned.

By virtue of defending it, Theology itself, not only becomes more mixed every day, but widens the gulf

between its advocates and all wise, sound, logical, honest, and fearless investigators. Verily hath God confused the speech of those who have erected the modern Babel—there is nothing left but to separate, and leave its monumental folly to return unto the earth, and dust, and ashes, out of which it was constructed.

A RECAPITULATION.

That the Saviour was born in 4 B.C., at a determinate date ranging from the time of Autumnal Equinox to that of the Winter Solstice, is generally accepted, and we have both discovered the date and verified it. He was baptised in 28 A.D. (Thurs. Jan. 8th), when "beginning to be about 30 years old," as generally accepted, all this in the 15th year of Tiberius, according to the Gospels and historic evidence which we have found to harmonize and therefore accept; he began his 62-week Avocation then; 40 days of it he spent in the wilderness (Jan. 8 to Feb. 17, inclusive) and 29 days later (Nisan 3d, Wed. Mar. 17th) he was at Cana of Galilee (this was 365 days before the Crucifixion): 11 days after the miracle at Cana he was at Jerusalem, at the yearly Passover (Nisan 14th=March 28th) this was one lunar year, 354 days before the Crucifixion.* He was crucified Nisan 14=Thursday, March 17th, 29 A.D.†; 40 years later to the lunar day (Nisan 14=March 25) Titus drew near to, and the Army of the Desolator camped about the

* See Study No. Fourteen, pp. 168, 169, as corrected by Leaflet XXXIV., May, 1895, pp. 122–123.

† See Study No. Fifteen, pp. 72–144.

doomed city. In 24 courses of the Priests, it fell, nor has it yet been free from the feet of them that tread it down—even the Crusaders were chiefly Gentiles under a wild olive branch of peace that is no peace. There has been no gap in the times of the Gentiles. Meantime the Times of the Gentiles (measured 2520 years from Nabopolassar, 625–619 B.C., and divided at Omar's capture of Jerusalem 636–7 A.D.),* are within a mere spell of running out, and true to prophecy which we have thus always found to be safe to follow, in that it is true, and not a jot or tittle thereof has yet failed, we look for the Restoration of the City of our King. For we are fixed at last in the confirmation of our faith by reasons that are sound beyond dispute. We know that Our Redeemer Liveth and shall soon stand on the earth. And "He who comes," Jehovah, as his name doth signify, is the very Son and Presence of the Father Himself. Moreover, let it be noted that this coming will be a *de facto* answer to the question asked him by the Disciples at the Ascension: "Wilt thou at this time restore the kingdom to Israel?" There are thousands of Old Testament prophecies yet and thereafter to be fulfilled, for thank God the thousand years of Human Peace, and that "eighth day" of Eternal Rest are all ahead of us!

THE JOURNAL RESUMED.

Things were now at a serious strait, and Josephus again harangued the people, but in vain (VI. ii. 1–5). That night, to wit, on

June 26th, Titus attacked the temple about the 9th

* See Study No. Eleven, pp. 94–99.

hour (3 a.m.) (VI. ii. 5–6) and "after one day" to wit:

June 27th, had interposed," (VI. ii. 8) the Jews, on

June 28th, made an attack on the Roman out works at the Mt. of Olives (VI. ii. 8).

June 30th, was the first day of the eighteenth course of the Priests. On it the Jews set fire to the North-west cloister in order to cut off Antonia, making their temple four-square* in spite of their own oracles (Jos., VI. v. 4) and thus beginning the destruction of their own sanctuary ("two days" after which Josephus continues, or on July 2d, *q. v*).

THE SECOND YEAR OF VESPASIAN.

July 1st. In the meanwhile July 1–2d, the 2d year of Vespasian began its course, and on

July 2d, which was "the 24th of the aforenamed month" (Panemus or Tamuz) also Mesori 1st on the Nabonassan Scale, the Romans burned the next cloister (VI. ii. 9).

July 3d. The next day Jonathan, Pudens, and Priscus receive mention (VI. ii. 10).

July 5th. And now the Western cloister was burned down "on the 27th day of the afore-mentioned month "(Panemus), by a Jewish stratagem (VI. iii. 1–2).

July 6th. "But the next day," Tamuz 28th, the Romans burnt down the Northern cloister (VI. iii. 2).

July 7th. New moon, 1st day of XIX. course.

* The mystical number of Judgment.

A SERMON ON DEUT. XXVIII. 56–57.

Josephus now relates an unparalleled instance of the siege and stress of famine. Mary, the delicately reared daughter of Eleazar, literally eating her own child (VI. iii. 3–5); a direful fulfillment of prophecy, and an identification of those to whom Moses referred (Deut. xxviii. 57, 49). What answer hast thou, O still unrepentant Judah, as to the direct and governing sin that brought the doom of this particular chapter, and of the next, upon Jerusalem? And why art thou so dilatory to acknowledge thy father's fault, and thine own, since thou dost still ascribe thereto; and wherefore dost thou hesitate to take advantage of the gracious words that follow in a later chapter (Deut. xxx.)?

But* Judah, thou, of all the flock,
Art still without the fold;
Return unto Our Father's House,
Belovéd as of old.

And why are so many of those, who say they look for the return of the King, so hostile to his possession of the kingdoms of the earth, and so set against the temporal Hope of Israel, spoken of by Moses and all the Prophets, quite as much as were their spiritual anticipations? We often wonder if they really search the Scriptures!

THE HOUR-GLASS RUNNING OUT.

July 8th. The month of Lous, or Ab, now came in with the phasis of the moon, upon the Sabbath day (*Matot, Mazgé Shimgu*). A set of banks were then finished, and indirectly referred to

* In the sense of *only*.

later on. The engines were at once put to work upon them and they began on

July 9th, to "batter the walls for six days together without ceasing, without making any impression upon it" (VI. iv. 1). But on

July 15th, the Roman *Ides*, Sabbath *Debarim Echa*, the main banks were finished, the rams brought up, and a fierce battle took place about them. Titus now ordered the gates to be fired, and the cloisters again caught the conflagration (VI. iv. 1–2). But then "on the next day" (VI. iv. 3);

July 16th. Or "this day" (VI. iv. 4); certain things occurred which from the repetition of the same phrase, against the next date, make Josephus very difficult reading. It requires the analysis of chronology to untangle the confusion into which readers have very naturally fallen heretofore, and our own readers had better refer to Josephus himself, and study him with the chart as a guide, so as to verify our analysis, which is correct, and preserves the intended sequence.

THE TEMPLE BURNT.

July 17th, Monday. The fast of Ab, 198th day of the Julian year, 106–7th of the siege. This day is first referred to by Josephus in the expression "but on the next day" (VI. iv. 4). It has ever been a fatal day in Zion's history. Its approach undoubtedly was viewed with dread by those whom the world denounces as "superstitious," the while the world itself, and at heart, is their justifier, in that those who are

without faith in God are of all men the most superstitious as to trivial things.

There are no accidents, and the ominous always has its advance shadows. It was a day of conflict, and Titus determined to bring matters to their final issue on the "morrow." But Providence had determined upon this particular day as the one on which to repeat history with direful additions. The Temple was fired in spite everything and caught like tinder (VI. iv. 5–6). "And now, since Cæsar was no way able to restrain the enthusiastic fury of the soldiers, and the fire proceeded on more and more, he went into the Holy place of the Temple with his commanders, and saw it, and what was in it, which he found to be far superior to what the relations of foreigners contained, and not inferior to what we ourselves boasted and believed about it" (VI. iv. 7). Meanwhile, even the common soldiers poured into its most sacred precincts, and on

July 18th, 11th of Ab, to wit: That night, the "Holy House itself" was fired, "in the dark" (VI. iv. 7) and 10,000 Jews were slain (VI. v. 1).

PRESUMPTION'S REWARD.

July 19th. Six thousand more lost their lives through the evil offices of "a false prophet" who had them on the roof of the temple ready for—a miracle* (VI. v. 2); meanwhile Titus was

* It would be well for us in these similarly closing days of the Christian dispensation to add to the plain warnings of the Scriptures "go ye not out to meet them" the common sense caution to be gathered from a familiarity with the records of the past. We are to follow no man, but to Occupy until He comes.

hailed by the soldiers as Imperator, for verily he was the Prince of the People of fierce countenance and the Lord had confirmed his commission!

July 20th. The very Eagles were now brought into the temple and worshipped at the Eastern gate, which belongs to the King! Surely the King of the Jews, whom the Jews had rejected and crucified, but is arisen, suffered this for sin to come upon the City of Delight.

July 25th. "On the fifth day afterwards" the priests were executed (VI. vi. 1) and the seditious sought a parley with the conquering general. Titus then reviewed the events of the past three and one-half years (for it was now the midst of the week) in a speech to the seditious, and offered final conditions which were rejected. So he ordered the plunder and destruction of the city; but it was not begun at once.

July 26th. Yet "on the next day" they burnt the Archives, Acra, the Council House, Ophlas, etc. On the same day the sons of Izates surrendered (VI. vi. 4).

July 27th. "On the next day" (VI. vii. 2–3) the Romans drove the robbers (such Ghouls as wars like this develop) out of the lower city, and set all on fire as far as Siloam. Alas, for its healing qualities in those dread days, for the very Angel of Death had stirred its seething waters to their lowest depths. It was the "20th day of Lous," or Ab, and the banks

were now begun against the Upper city (VI. viii. 1), the south-west quarter of Zion.

July 28th. Many of the Idumeans who had remained in the city now made terms and deserted (VI. viii. 2).

THE GOLDEN CANDLESTICKS.

July 30th. And about this time Jesus, son of Thebuthus, delivered to Titus "two candlesticks," (that figured later in his Triumph, and one of which is sculptured on the Arch of Titus, that still exists at Rome) and

August 1st, many precious sacred vessels. Phineas also, the Treasurer of the Temple, was seized and revealed a great quantity of treasure (VI. viii. 3). At this time the Nabonassan year began its 5 days of "Epacts" which finally swell its year of 12 months @ 30 days each, to 365. This year they ran with the first 5 days of August and end the year with Sabbath *Reké* of the Jews.

August 6th. Sunday, Thoth 1st: the 817th Nabonassan year began with a new moon (which thing occurs only at long intervals), and the next day,

August 7th, the month of Gorpiæus, or Elul, the last of the civil year came on with no one to proclaim it from the *Musach Sabatti* or "covert of the Sabbath." The Pastophoria was now for long a place of war, and not of rest (Jos., IV. ix. 12), and soon to fall.

THE FINAL WEEK.

August 11th. At last on Friday, the 5th of Elul, the XXIV. and *last course of the Priests began.*

August 12th, was its Sabbath *Shophetim*. The banks begun upon the 20th of Ab (July 27th), were now (Elul 6th, after 17 days) finished, and the rams were brought to bear upon the final line of defense, probably about sunset and thus on the next (18th) day,

August 13th, which was "the 7th of Gorpiæus." They accomplished their work that very night and the western wall fell before noon, and with it the Upper City. Fire and carnage now began anew (Jos. W., VI. viii. 4–5), and "as all was burning

DELENDA EST.

August 14th, came the 8th day of the month Gorpiæus" (VI. viii. 4), "in the 2d year of the reign of Vespasian." "Thus was Jerusalem taken on the 8th of Gorpiæus" (VI. x. 1).

Now the city was given up to the soldiers, or rather "they took it," in every sense of the word, for it was sacked as no other ever had been, nor ever shall be, and Titus lost all control over his men, who robbed, and ruined, and murdered whom they would, and desecrated all therein. And they brought the victorious eagles into the Temple and sacrificed to them—mere effigies of Jupiter Capitolinus, the God of Forces, and the only God they knew, for they knew not that Jehovah, the God of that place, yea and of all other places, had brought judgment on it for its rejection and crucifixion of its King, His Son.

Tradition has it that the conflagration lasted for three days, or thus to the end of the "week" for the

record of destruction, and it must have taken at least this length of time to burn. The XXIV. course of the Priests ran out with these three days upon

August 17th, Thursday, the 11th of Elul, the 336th day of the Hebrew year, the 229th of the Julian, the 12th of Thoth, 817th year of Nab.; and the 137–138th day since the beginning of the Siege, and on it Jerusalem was little better than a heap of smoldering ashes. "And thus ended the Siege of Jerusalem" (Jos. W., VI. x. 1). And here endeth the VI. Book of the Wars.

FURTHER CONSIDERATION.

Now so far as we know these dates whose incidents we have reviewed, agree with *all* that has been written, and handed down to us by the actors themselves, and their contemporaries and immediate successors, and they fit the harmonized calendric systems of those days and ours replaced against the year 69 A.D., and do *not* fit the chronological conditions of any other year within the possible limits of the situation.

The City fell in a VI. year of the Sabbatic cycle. Dreadful as its famine had been, its circumstances had been far worse had the siege fallen in the scarcity of a Sabbatic year, as the Saviour had foreseen (Matt. xxiv. 20) and bidden his disciples to pray that it might not. For the Jews had become mere formalists, and none of the normal providences that insured plenty upon Sabbath years had been vouchsafed to them since their violation of "the acceptable" Sabbato-Jubilee "year," towards which all their chronology focused.

In the meantime, while Titus lay at the siege of Jerusalem, Vespasian had been received at Rome with great honor, and Domitian, who had gone against the Germans, had settled the affairs of Gaul, and had returned to Rome with glory and renown. But their Triumphs were deferred until Titus himself should arrive (Jos. W., B. VII. c. ii. § 15; c. iv. § 1–3).

"MARCUS, MY SON."

The latest date assigned for the publication of St. Mark's Gospel is 69 A.D. Papias, a first century father, reports that John the Presbyter said to him as follows: "Mark being the interpreter of Peter, whatsoever he recorded he wrote with great accuracy, but *not*, however, in the order in which it was spoken or done by our Lord, for he neither heard nor followed our Lord; but, as before said, he was in company with Peter, who gave him such instruction as was necessary, but not to give a history of our Lord's discourses: wherefore Mark has not erred in anything, by writing some things as he recorded them; for he was carefully attentive to one thing, not to pass by anything that he heard, or to state anything falsely in these accounts" (Eusebius' *Eccles. Hist.* iii. 39). The fact is, we have the direct testimony of Origen that Mark was the son of St. Peter, which St. Peter, who was a married man, himself acknowledges (I. Pet. v. 13), calling him "Marcus, my son" (*ὁ υιος μου*, the son of me). This word *huios* is entirely different from the one (*teknon*, a child) used by Paul with reference to his spiritual children, Timothy,

Titus, and Onesimus, and *huios* is always employed in direct relationship.

FULFILLED TO THE LETTER.

"Now as soon as the army had no more people to slay or to plunder, because there remained none to be the objects of their fury (for they would not have spared any, had there remained any such work to be done), Cæsar [Titus] gave orders that they should now demolish the entire City and Temple, but should leave as many towers standing as were of the greatest eminency, that is, Phasælus, and Hippicus, and Mariamne [Herodian things only!], and so much of the wall as enclosed the city on the *west* side. This wall was spared, in order to afford a camp for such as were to lie in garrison, as were the towers also spared in order to demonstrate to posterity what kind of a city it was, and how well fortified, which the Roman valor had subdued; *but for all the rest of the wall, it was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was nothing left to make those that came thither believe it had ever been inhabited*" [(Matt. xxiv. 1–2! ! !). The testimony of Josephus is clear and explicit as to the fate of the Temple; not a stone in its walls remained upon another in sight upon its site. Moriah must have been left as bare as when Araunah threshed wheat upon it 1111 years before! Its modern condition is easily accounted for].

"This was the end which Jerusalem came to by the madness of those that were for innovations; a city otherwise of great magnificence, and of mighty

fame among all mankind" (Jos. W., B. VII. c. i. § 1).

The demolition of so great a place of arms, and opulence, must have engaged even the expeditious Romans beyond the end of that civil year, *i.e.*, a month or so. This would fetch us to the *Solar* eclipse of October 4th, 69 A.D., for the end of Tishri, 4068 A.M., *q. v.* The modern Jews, who since the days of Hillel have put Ve-Adar just before Nisan and so have dropped a month somewhere, none the less close this particular year 3829 M. J., with the new moon of September 4–5, 69 A.D., and with most of our Christian predecessors, end the year as we do. All of the confusion in the Lunar calendar is traceable to the abnormal place now assigned to "the Revolution of the year." But the best science is wrong even in its application of its own principles; for instance, the *Encyclopedia Britannica* (page 681, Ed. of 1876) dates the fall of the city as "September 1st, 69 A.D.," which cannot be correct; for, as the date must be Gorpiæus or Elul 8th, and therefore the 8th day of some moon or other, *the non-newness of the moon until September 4–5th effectually vitiates the deduction*, for on September 1st the moon was actually 26 days old! Finally, to fix the correct chronological position of this visitation of the city of David upon the modern mind, in a simple manner, the following interesting fact may be employed. The correct Julian system of time may be expressed by the sequence, 366, 365, 365, 365, 366 days; for 45 B.C. = 1 Julian was itself a *Leap year!* Note now that 69 A.D., was the year of the Siege and Fall of the City, and considering the sequence above

given to represent years instead of days, we have 69 A.D. + 366 + 365 + 365 + 365 + 366 = 1896 A.D., the year in which we publish this vindication of Josephus and chronological demonstration of the actual truth.

A coin struck off at the end of Agrippa's 21st year bears the inscription "JUDEA CAPTA, S. C." (*Vide* Usher, Vol. XI. p. 108) and a consultation of Table XV. of the valuable Our Race News Leaflet for February–March, 1895, will show that Vespasian's 1–2d years, Agrippa's 21st, and the Fall of Jerusalem, all synchronized with 69 A.D. Furthermore a reference to Usher, Vol. XI. page 175, will show that it was apparent to so painstaking a Chronologist as he, that 4782 J.P.; 69 A.D.; and Olymp. CCXII. 1; harmonized at least in part with 817 A.U.C. (Fabius). Our own advantage over our greater predecessor is merely due to the fact that our data of adjustment have been more full, and that, in the years that have elapsed since Usher's day (1580–1656 A.D.) they have received, at the hands of innumerable Chronologists, so thorough a "kneading." We have after all, merely succeeded in tightening the adjustments of the joints of time, and the table (XV.) above referred to agrees with the final calculations contained in this Study and the Chart of the Siege, and expresses our digested chronological exposition of all the facts involved.

REST *VERSUS* UNREST.

4068 A.M., 69–70 A.D. This was the 6th *Sabbatic* year since "the acceptable year of the Lord," and the first year of Salem's rest. Hitherto her name,

"Peace," has had little else than an ironical significance; she has chiefly enjoyed her ordained *Sabbaths*, or periods of "*Rest*," in desolation, and while she thus sits in peace, her children find none for the soles of their feet. How then shall "peace" come to each, and to both at once, except her children, gathered back in God's good time, resolve thenceforth to keep their Sabbaths in accord with hers?

We are now (1896) nearing a Septenary punctuation in the era of Zion's desolations. From Sept. 6th, 69 A.D., O. S. (to wit: Tishri 1st, to Sept. 8th, 1896 A.D., N.S., is exactly 1827 Calendars $= 261 \times 7$, that is, $9 \times (29 \times) 7$, or 9×29 Sabbatic measures—almost a long period of gestation. From the Fall beginning of 3487 A.M. (when the *Post-Exilic* Jubilee Scale began, see Study No. Twelve, pp. 60–71) to the Fall end of 5894 A.M. (*i. e.*, this 1896 A.D., Autumn, when 5895 A.M. begins) is $49 \times 49, + 7$ years. It takes $1 + 49$ years to reach a Jubilee, *i. e.*, from an origin, the first Jubilee is a 50th year after the date of resumption, and all subsequent Jubilees are multiples of 49 years, after the 1st. Hence we are approaching the end of the 1st seventh of the 50th period of 49 years; *i. e.*, we are a seventh into the Jubilee of Jubilees since the Lord vouchsafed to Judah through Zechariah his long and gracious promises (Zech. vii. 4–14. See Study No. Twelve, p. 61). So from the year of the exodus (2513 A.M.) as an origin to 5894 A.M. is 3381 years $= 483$ Sabbatic years, $= 69$ Jubilee measures, *i. e.*, $3381 = (7 \times 7)(3 \times 23)$. Meanwhile a thousand other chronological prophecies are converging

to their fulfillment in our very days. The Lord only knows their true chronological focus or exactly what they shall bring forth, but we may be sure of one thing, to wit: that when "the times of the Gentiles" are absolutely full Jerusalem shall no longer be trodden under their feet, and that then Israel shall dwell once more in safety, and Judah be at rest therein, for soon thereafter David shall be King, and even Judah will hail him who cometh *back* in the name of Jehovah as "Blessed!" (Matt. xxiii. 39).

SEPTEMBER.

Reverting now again, in order to resume the consecutive thread of time which the relation of so many important incidents required us to leave, we find that the recovery of the proper time for the Capture of Jerusalem in August, allows September as ample for its complete destruction, and that the other events recorded by Josephus then fall into their proper places without crowding.

In the year 4068 A.M., 69–70 A.D., a great many Jews were sent as captives to Spain and settled at Merida (69–70 A.D.), the city of Augustus where we found the Pillar of Chronology, the Meridian Tablet. (See Study No. Fourteen, pp. 41–45.)

OCTOBER.

Now as soon as the destruction of the city was complete Titus commended his soldiers in a speech, distributed rewards to them and then dispersed many of them to new stations, after which he went down to Cæsarea (by the sea) and there stored a vast amount of the spoils, for he decided not to sail at

once to Italy as the tempestuous season was at hand (Jos. W., B. VII. i. 1–3).

But as for Titus himself he marched away from Cæsarea by the sea to Cæsarea Philippi, where he solemnized his brother's birthday (Oct. 24th, 69 A.D.) after a splendid manner (Jos. War, B. VII. c. ii. and iii. § 1).

NOVEMBER.

After this he came to Berytus where he remained "longer," and "exhibited a still more pompous solemnity about his father's birthday," November 17th, 69 A.D. (Jos. War, B. VII. c. iii. § 1).

DECEMBER.

Thence he came to Antioch whose affairs he settled. Then suddenly changing his mind as to his route, for ugly rumors were in Rome, he returned by a rapid march to Alexandria, arriving at the end of the Roman Consular year (69 A.D).

JANUARY.

The year 70 A.D. now arrived (Calendar G). Common elements: it was the 115th Julian; 5572 Alexandrian; 5562 Antiochian, 5578 Constantinopolitan, the 382d of Seleucidæ; the 118th of Antioch, Cæsarian; the 119th of Antioch, according to the *Greeks;* the 108th of Spain, all as usually reckoned; 71 on Paschal cycle, No. 14 of the XIX.-Cycle; 11 of the lunar and 23 of the Solar cycle. Its regular was 5, concurrent 7, key 33 and year letter G, O.S. April 12th was its Paschal term, April 15th was Easter (proleptic, *i. e.*, so calculated backwards, for we have no records as to "Easter" at such early dates.

The Consular List for 70 A.D.: Imp. Cæsar T. Flavius Vespasianus Aug. III.; M. Cocceius M. f. M. n. Nerva.

The year was no sooner begun than Titus sailed from Alexandria to Rome, and in spite of the season was prospered in his voyage. Then occurred the notable Triple Triumph of Vespasian, Titus, and Domitian, recorded by Josephus in his Jewish War (B. VII. c. v. 3–6). The gates of Janus were now shut, but soon opened to resume the Jewish war.

Lucilius Bassus next came as Procurator into Judea (Jos. War, B. VII. c. vi. 1), Liberius Maximus having *already* succeeded Julianus (Jos., B. VI. c. iv. 3)* as the Procurator of all Syria (Jos. War, B. VII. c. vi. § 6). Bassus first captured Herodium, and then Macherus, after quite a siege, and finally defeated the refugees at the forest of Jarden, soon after which Vespasian sold the whole land of Judea, rebuilding no cities there, and reserving only Emmaus, as a strategic point therein. Here to preserve the peace he located some 800 men whom he had discharged from the Roman Army, and at this time laid an annual tribute (of half a shekel) upon all the Jews of the Roman Empire. This was to take the place of the one they had formerly paid towards the maintenance of their own Temple at Jerusalem (Jos. War, B. VII. c. vi. 6)! and went towards defraying the expenses of rebuilding the Temple of Jupiter Capitolinus which had been destroyed by fire in 68 A.D., *q. v.*

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* Students please insert *Julianus* with above reference, in year 6, under Procurators, Table XV. of Leaflet Nos. XXVIII. -XXXIII., and opposite Vespasian 1–2, 69 A.D.

4069 A.M., 70–71 A.D. Consular List for 71 A.D.: Imp. Cæsar T. Flavius Vespasianus Augustus IV.; T. Flavius Vespasianus Cæsar Aug. f. II.

MORE EVIDENCE.

"Pliny speaks of an eclipse of the sun, and another of the moon at Rome within 15 days of each other, during the reign of the two Vespasians, father and son, while they were both consuls, the latter for the second time. Modern astronomical tables show that in the year 71 A.D., the moon was eclipsed March 4th (8 h. 32 m. at Rome, setting so 4½ dig.) and the sun March 20th (at 9½ a.m. Rome) but the ordinary Consular List assigns the above consulate to 72 A.D., during which no such consecutive eclipses occurred" (see Appendix I. Strong's "Harmony and Exposition;" also Page's "New Light from Old Eclipses);" which shows that the modern emplacement of the consulate is out a year; for the eclipses cannot be moved, and the current lists of the consuls (which are the theoretical work of men's hands) can be, and must be. The mountain will not come to Mohammed, let therefore modern Harmonists come to the mountain of Chronology, and so obtain the correct bearings of its Gibraltar (Leaflet Nos. XLIII.–XLIV.), for all these dates are fixed to one solitary scale of time, and to it all the rest must come or remain outside the walls with the sorcerers and false prophets and their interpreters whose name is legion.

It will have been noticed, ere this, by the careful reader, that all of these corrections (and we have encountered a host of them in our Studies) that are

made necessary by a careful analysis of time, have the same general tendency and direction, to wit: to move back a year, individually and collectively. The concert of such a cloud of witnesses against *current ana*-chronology, but in favor of the true system of positive chronology now advocated, is therefore as irresistible as the moving back of the Shadow on the Dial of Ahaz was to the astonished priests that served the altar, and by virtue of it the records of the past are rectified, and the Temple of Time made ready for its final measure.

Now at about this time, the Spring of 4069 A.M., Petus returned and again became the governor of Syria, and towards the end of the year, Summer of 4069 A.M., Bassus, the procurator, died (Jos. W., VII. vii. 1; viii. 1).

4070 A.M., 71–72 A.D. The 4–5th year of Vespasian. Silva comes to Judea as procurator, fall of 71 A.D. (Jos. War, B. VII. c. viii. § 1). Antiochus, King of Commagene, sent in bonds to Rome. The Alans lay Armenia waste.

In the fall of this year (71 A.D.) Petus lays siege to Massada, and conducts it vigorously all Winter. In the meantime the new consular year came in (Jan. 1st, 72 A.D.) with the following list.

T. Flavius Domitianus Cæsar Aug. f. II.

L. Valerius Catulus Messalinus

A TERRIBLE PASSOVER.

In the Spring of this year, therefore, preferring death to falling into the hands of the Romans, the male population of Massada first killed their wives

and children and then themselves. "This calamitous slaughter was made on the fifteenth day of the month Xanthicus" (*Nisan;* Jos. War, B. VII. c. ix. § 1–2), which was exactly three years and 1 day after the day on which the army of Titus had reached the city of Jerusalem (see 4067 A.M.)!

It was in the fall of this year that Lupus, the Governor of Alexandria, closed the Jewish Temple of *Onion*, which had existed 343 years (Jos. War, B. VII. c. x. 1–4; 3679 A.M. + 49 = 3728; + 342 = 4070 A.M., all and severally inclusive, *q. v.*). Thereupon the Sicarii* (the Jewish assassins) came to Cyrene and incited a rebellion which was soon brought to a disastrous termination.

In the meantime the CCXIII. Olympiad came on, at which Rhodon or Theodorus, Cymæan, won the *Stadium* (72 A.D.).

THE JEWISH WAR ENDS.

This ends the closing chapter of Judah's downfall. Its fullest compass extends from Zachariah's day in the fall of 3995 A.M. (fall of 5 B.C.) to the end of 4070 A.M. (fall of 72 A.D.) inclusive (or covers exactly 4 × 19 = 76 years, or a full Calippic cycle), and we have passed it in review, almost date by date, from Zachariah's day to the one (4070 A.M.) now under consideration, which, this fall (1896 A.D.), will itself be

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* This body of organized agitators bore the same relation to society in those days that the Anarchists and more radical socialists do to ours, save that Race no longer figures in the matter, in that the reckless and inverted, from whatsoever cause, in every race, are banding for similar occasion and opportunity.

just 24 such cycles or 1824 years ago, or from Zachariah's day to ours is 3995 + (25 × 4 × 19) = 3995 + 1900 = 5895 A.M., which year begins with Tishri 1st, on Tuesday, September 8th, 1896 A.D.

4071 A M., 72–73 A.D. The 5–6th of Vespasian, 24–25th of Agrippa, who survived to 100 A.D. It was now (at the very beginning of this year) that Catullus the Governor of the Lybian Pentapolis brought, through Jonathan, false accusations against many prominent Jews of Rome and Alexandria, Josephus among the number. But after due investigation these were acquitted by Vespasian, and Jonathan was first tortured and then burnt alive, but Catullus, treated with leniency, soon died. And then here, Josephus ends his recital of the Jewish War, seven years after the attack of Cestius Gallus, but 3½ years after Titus had laid siege to the city (Jos. War, B. VII. c. xi. § 4–5; Dan. ix. 27). The 7-year confirmation of the covenant punctuated so disastrously in the midst of the week, had now run its destined course, and for the overspreading of abominations it has since been desolate, to remain so even to the Consummation (*vide* Daniel Chart).

Consular List for 73 A.D.: Imp. Cæsar T. Flavius Vespasianus Augustus V.; Imp. T. Flavius Vespasianus Cæsar Aug. f. III.

Correct year for the secular games at Rome. Philosophers banished therefrom (71–75 A.D.).

4072 A.M., 73–74 A.D. Consular List for 74 A.D.: Imp. Cæsar T. Flavius Vespasianus Augustus VI.; Imp. T. Flavius Vespasianus Cæsar Aug. f. IV.

JOSEPHUS.

The Coliseum begun by Vespasian 74 A.D. Death of Arviragus, king of Britain; his son Marius, succeeds. He is said to have erected a stone on Stanmere in memory of a victory over the Picts; his wife was a daughter of Boadicea. In this year Josephus published his first and principal work, "The Jewish War," *i.e.*, the edition thereof which was written to the "Upper Barbarians" in his own language, *vide* his own preface thereto.

4073 A.M., 74–75 A.D. Consular List for 75 A.D.: Imp. Cæsar T. Flavius Vespasianus Augustus VII.; Imp. T. Flavius Vespasianus Cæsar Augustus f. V.

Rome pretty well at peace, a dearth of records, save the Dedication of the Temple of Peace in the 7th year of Vespasian.

Petilius Cerealis 9th Roman Lieutenant of Britain (75 A.D.). He worsted the Brigantes and reduced their country to the Roman yoke.

4074 A.M., 75–76 A.D. Consular List for 76 A.D: Imp. Cæsar T. Flavius Vespasianus Augustus VIII. Imp. T. Flavius Vespasianus Cæsar Aug. f. VI. They both abdicated July 1st, and for them were substituted T. Flavius Domitianus Cæsar VI.; Cn. Julius Agricola. Arcadius Pedianus, grammarian. Death of Svarticke I., Prince of the Saxons; Svarticke II. succeeds him.

"A HIDE OF LAND."

It is said that the original grant of land at Avalonia, to Joseph of Arimathea, and his followers, was "Twelve Hides" (about 1,000 acres), and the grant

was subsequently known as the "Twelve Hides of Glastonbury," but the time had now arrived when the good man went to his rest, satisfied with a far smaller but the average quantity that all men inherit, and sure we may be that he who had given up his own tomb to the Saviour, looked not for a lot at the hands of Him who alone knows where the bones of Moses found their rest.

"Josephus Arimathæensis in insula Glastoniensi mortuus et sepultus fuisse dicitur" (Usher, vol. V., p. 44; VI. p. 300), *ubi de Hibernia venenatis animalibus ab eo liberata fabula*" (76 A.D.) *i.e.*, death of Joseph of Arimathea in the Island of Glaston. He is said to have been buried there, and the Island reported to have been freed of poisonous animals by him. What with the traditions as to Jeremiah and Joseph, there is small standing room left to the Roman Catholic legends as to St. Patrick's hand in the same matter, who by the way was a far remove from being a Roman Catholic.

"CCXIV. Olympiad. Straton, Alexandrian, *Stadium* (76 A.D.). Titus reigned over the Romans."

This note in the Olympian list refers to the Olympic *quad* rather than its stadium year, for Titus did not come to the Empire until the middle of the Olympiad, and of its second year (not even in the stadium year where as currently it is displaced a year down the scale)!

4075 A.M., 76–77 A.D. This would have been the XII. Post-Exilic Jubilee 3536 + (11 × 49) = 4075 A.M., but the Land was keeping her rest now and not the People.

Consular List for 77 A.D.: L. Cejonius Commodus; D. Novius Priscus.

Revolt of the Parthians. Great Plague in Rome, 10,000 dying in one day. The Capitolium rebuilt. Agricola sent into Britain the Summer after his consulate. Agricola was the 10th Roman Lieutenant in Britain. He had been Quæstor, Tribune, Praetor, and Lieutenant in Aquitania, and his administration in Britain was rendered more illustrious by Julius Frontinus conquering the Silures.

4076 A.M., 77–78 A.D. Consular List for 78 A.D.: Imp. Cæsar T. Flavius Vespasianus Augustus IX.; Imp. T. Flavius Vespasianus Cæsar Aug. f. VII. Secular games at Rome.

TITUS EMPEROR.

In this Consulate, on June 23d, 78 A.D., died Vespasian, having reigned 9 y. 11 m. 22 d. and being 69 y. 7 m. 7 d. old. His son Titus succeeded him at once, being the first prince who succeeded to the Empire by direct hereditary right. He had acted as an Imperial colleague with his father ever since his return from Jerusalem, and is called by Suetonius "the darling and delight of mankind." The Coliseum finished and dedicated in 78 A.D. Circumnavigation of Scotland. The three Epistles of St. John are variously assigned to 78–90 A.D. They were written from Ephesus, the first being general, the second and third are addressed to individuals. Epistle I. probably belongs here.

4077 A.M., 78–79 A.D. Consular List for 79 A.D.: Imp. Titus Cæsar Divi Vespasiani f. Vespasianus Augustus VIII.; Cæsar Divi Vespasiani f. Domitianus VII.

As Titus was the actual Desolator of Jerusalem,

and the type of Rome herself in miniature, it would have been natural to expect his reign to be marked with noticeable facts in fulfillment, as it were, of Gabriel's closing words to Daniel (Dan. ix. 27), "*and that determined shall be poured out upon the Desolator.*" And so it turned out, for as a matter of fact, his reign, brief as it was, was phenomenal for disaster, and he himself came to an end which with little doubt was premature and by poison.

EARTHQUAKE, FIRE AND PLAGUE.

Eruption of Mt. Vesuvius, August 23–24, 79 A.D., destroys Pompeii and Herculaneum; Elder Pliny the Historian, smothered, all described in the Letters of Pliny the younger. Great Fire in Rome for three days and three nights, the same (2d of Titus') year; Palatine and Temple of Jupiter destroyed. This was the recently rebuilt Capitol.

4078 A.M., 79–80 A.D. Consular List for 80 A.D.: L. Flavius Silva (or Silvanus) Nonius Bassus—Asinius Pollio Verrucosus.

Great Plague in Rome (80 A.D.) follows the fire of last year, Cletus 3d Pastor of Rome, 80–93 A.D. In his time St. John's epistles are reported to have been written, but to this date we may rather assign the publication of his Gospel. Ignatius and Papias, two of the fathers of the church flourished, also Polycarp, the famous disciple of St. John. For the Epistles of Ignatius to the Ephesians, Magnesians, Trallians, Romans, Philadelphians, and Smyrnæans, and to Polycarp, and for Polycarp's Epistle to the Philippians, *vide* Apocryphal New Testament.

Artabanus III., King of Parthia. Martial flourished. Sigward, Prince of the Saxons (80 A.D.–100 A.D.).

"BLESSÉD IS THE MAN."

"Bran ab Llyr, *Bran the Blesséd*, dies about 80 A.D." Bran is said to have been none other than the father of Caractacus himself, under his Druidic name! "In the history of the Cymri of Wales it is said that 'Llid,' an Israelite, came with Caractacus and family and introduced the gospel into these islands." Now the Welsh triads "take up the sacred story where the Acts of the Apostles leave it, and we read there of Bran, an ex-king of Britain, who, with three of the children of Israel received the gospel of Christ. This man is called 'Bran, the Blessed' because having found Jesus in Rome, *when a prisoner there*, he returned and preached him among the Druids of England, Ireland and Wales. The old record says, 'he was the son of Llyr Llediaith' [Ludaith, 'House of God,' same as Bethel!*] who was the first of the nation of the Cymry that embraced Christianity.' There were four missionaries who accompanied him to his native country: Ilid, Cyndav, and his son Mawan, and Artwystli-Hen. They were styled 'men of Israel.'" In Wales (Siluria) are shown the place where Bran lived, and the church where Ilid preached; they are regarded as the oldest houses in Britain. Other authors say that Bran, the *father* of Caractacus brought the gospel into Ireland at the very time it was being taken from the Jews. As a matter of fact the Irish

* No doubt a descendant of Heremon and Tea-Tephi as *Lughaidh* was a family name, *vide* Study No. Five, p. 200.

church was, with that of Britain, the first to receive the Gospel and the last, historically, to yield to the claims of the Pope; they held firmly to Asiatic customs.

REMARKABLE TESTIMONY.

Dr. Adam Clarke* says on this point, "Ireland received the Christian religion, not from the West or the Roman church, but from the East. The Irish were, from time immemorial, accustomed to Eastern rites, and celebrated their Easter after the Asiatic manner. I have myself noticed among this people a number of customs, both sacred and civil, that are of mere Asiatic origin; and not a few exact counterparts of some among the patriarchs and ancient Jews, as mentioned in the ancient writings; *and were historians and chronologers to look more towards the East, than towards the West, not only for the origin of the religion of Ireland in its early days, but for the origin of the nation itself, they would probably get nearer the source.*" Verily this is remarkable testimony, so long ago, as to the truths that since his death have now been so fully made out! † It is a source of great satisfaction to the writer to remember that within a few hours after first becoming acquainted with the outlines of the Anglo-Israel Identity, Providence led him to the Post Chaplain, who loaned him his only Commentary, Dr. Adam Clarke's upon the Peutateuch. As may well be imagined from the foregoing quotation, the Doctor's Work was an excellent Gamaliel, for its spirit was quite in touch with the topic, but which never-

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* Born in Ireland, 1762 A.D. Died in London, 1832 A.D.

† Compare page —, Leaflet No. III.

theless, was unformulated, albeit all was well disposed beneath the lines. We could not have fallen into better hands, as a beginner; nor, until the other day, when we came across this reference, did we ever dream that the Doctor's was, as now we have no doubt, one of the earliest minds the Lord was opening to this Nineteenth Century Revelation.

"CCXV. Olympiad. Hermogenes, Xanthian, *Stadium* (80 A.D.). Domitian reigned over the Romans," he came to the Empire before the Stadium year was over, to wit, in

4079 A.M., 80–81 A.D. Death of Titus (attributed to poison) September 13th, 80 A.D., in his 40th year (39 y. 8 m. 14 d. "old") having reigned 2 y. 2 m. 20 d. DOMITIAN ascends. He was the 12th Cæsar and with his life the history of Suetonius closes.

PTOLEMY'S CANON SOLVED.

Ptolemy's Canon has given chronologists no end of trouble, because they have without exception failed to understand its real object, and the fundamental principle of its construction. Petavius correctly edited the canon but considered Ptolemy to have lost a year out of the reigns of the Roman emperors after Caligula. Dodwell brought the application closely to the old system but not to the facts. Des Vignolles laid down certain rules but failed to solve the secret, and Faussett followed with three other rules every one of which is wrong! The fact is the Canon has never been understood *because it could not be made to fit a false system of chronology.*

Ptolemy's priceless canon consists of a list of the

consecutive Chaldean, Persian, Greek and Roman rulers from Nabonassar to Antoninus Pius inclusive, together with certain numbers attached to their names which have been regarded as indicative of the lengths of their respective reigns in Nabonassan years. These numbers, according to various codes of complex interpretation, have been employed to fix the origins and durations of the several reigns *whereas they should have been employed simply to check the result*, *obtained* (as Ptolemy did his result) *by independent methods.*

EXPLANATION.

Imagine a section of the thread of Time consisting of 331,055 days to be knotted at every 365th day, and call the knots *Thoths.* They mark the positions of Thoth 1st on the Nabonassan Scale of vague years covered by Ptolemy's Canon, which consists of 907 such vague years. Call the first knot 1, and nail it to the Harmonized Scale of Time at Thoth 1st, 1 Nab., *i. e.*, to Wednesday, February 26th, 747 B.C., O. S. Now come down the scale of time keeping the thread taught and counting Thoths, as it slips through the hand, assigning to each reign the exact number only as given to it in Ptolemy's Canon. Knot 1 of each subordinate regnal group will be the first Thoth that occurred in such reign. This location of the first *Thoth* is without reference to the exact date of accession, and always falls on it or subsequently thereto.

Before explaining ourselves further we will give that section of the Canon that refers to the Roman Emperors, quoting from Theon of Alexandria, as

given in Cory's "Ancient Fragments" (*vide* Calvisius p. 79; Guinness Light for the Last Days, p. 647).

KINGS OF THE ROMANS.

Guinness.	Theon as Quoted by Cory.			Calvisius.
13	" Augustus	43	337"	761
14	Tiberius	22	359	783
15	Gaius	4	363	787
16	Claudius	14	377	801
17	Nero	14	391	815
18	Vespasianus	10	401	825
19	Titus	3	404	828
20	Dometianus	15	419	843
21	Nerva	1	420	844
22	Trajanus	19	439	863
23	Adrianus	21	460	884
24	Antoninus	23	483	907

We accept the foregoing list and figures as correct, having verified them upon the Nabonassan Era as adjusted to the Harmonized Scale of Time. Column 1 gives the number of the reign from Alexander the Great; column 2, the name of the ruler; column 3, *the number of Thoths passed over by his reign;* column 4, the total number of Thoths from Alexander's death to the end of the reign under consideration; and column 5, the total number of Thoths from Nabonassar to the end of the same reign.* Column 3, contains the key numbers to the system. It is merely a *tally* of Thoth firsts, or of the Nabonassan New Year days passed over by the reigns severally and respectively, the corresponding vague years being assigned to the rulers against whom they appear.

* That is, counting Thoth 1st, 1 Nab. (Wed., Feb. 26th, 747 B.C., N. S.) as 1 or *unity*.

To show in the first place that Ptolemy does not pretend to give the actual lengths of these reigns by column 3, we subjoin a list of what the reigns actually were, dating that of Augustus from August 29, 30 B.C., the *beginning* of the "Actiac era" (Plate V., Leaflet XXVIII., Feb. 1895) *i. e.*, where the Alexandrians* began it, or 1 year after the death of Cleopatra, 2 years after the battle of Actium, and 2 days before Thoth 1st of what would have been the 295th year of the Philippic Era (719 Nab.). Thus the Thoth of 719 Nab. counts as 1 on the 43 assigned to Augustus in the Canon.

	Lengths of Reigns.			Thoths Actually Passed.		
13 Augustus	41 y.	11 m.	20 d.	719–760	42	†
14 Tiberius	22	6	26	761–783	23	
15 Caius or Caligula	3	10	8	784–787	4	
16 Claudius	13	8	20	788–801	14	
17 Nero	13	7	27	802–814	13	‡
(*a*) Galba		7	6	815	1	
(*b*) Otho		3	2		0	
(*c*) Vitellius		2	13		0	
18 Vespasian	9	11	23	816–825	10	
19 Titus	2	2	20	826–828	3	
20 Domitian	15	0	5	829–843	15	
21 Nerva	1	4	9	844	1	
22 Trajan	19	6	15	845–863	19	
23 Hadrian	20	11	0	864–884	21	
24 Anton. Pius	22	7	27	885–907	23	

* Ptolemy was an Egyptian of Pelusium, and later an Alexandrian.

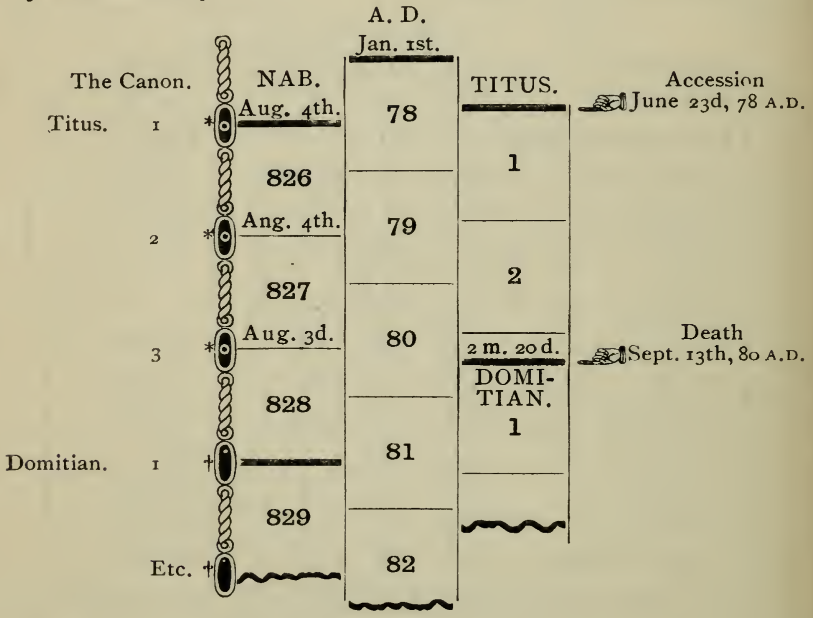
† Ptolemy assigns the Thoth of 761 to Augustus *for cause*, thus increasing the 42 of Augustus to 43, and reducing the 23 of Tiberius to 22, as will be explained further along.

‡ Ptolemy assigns 13 + 1 = 14 to Nero.

The right hand section of the foregoing table shows where and how Ptolemy obtained his tally of Thoths. The reigns, in spite of their different lengths, actually contained the number of Nabonassan New-Year days shown by the figures against them, and that is all there is to his so long mysterious Canon.

AN EXAMPLE.

We will now illustrate it specifically by taking a particular reign, and applying the principle thereto; for instance, that of Titus, the end of which we have now reached, and which lends itself to our purpose very noticeably.



Titus came to the Empire as sole Emperor on June 23d, 78 A.D. This was 41 days before August 4th, which was Thoth 1st of 826 Nab., and thus the first Thoth scored off for him by Ptolemy. August 4th, 79

A.D. (Thoth 1st, 827 Nab.) was the 2d scored off, and August 3d, 80 A.D. (Thoth 1st, 828 Nab.) the 3d and last; III. in all, and no more; because he died 41 days thereafter, or on September 13th, 80 A.D., which was Paopi 12th, or the 42d day of that particular Nabonassan year (828). The next Thoth 1st, to wit: that of 829 Nab., scores as 1 for Domitian, *i. e.*, the first of his 15, *per* canon; *hence the 12th vague year of Domitian* (reckoning from 829 Nab. throughout as 1), was 840 Nab., *q. v.* It is one of the most important in Ptolemy's *Almagest*, as we shall see when we come to it.

A CAUTION.

But ere we leave this topic and proceed with our regular log of time, we deem it advisable to put our readers on their guard against what if not explained may be employed by the unskillful to throw them off of the interpretation just given of the Canon. We refer to the junction of the reigns of Augustus and Tiberius. As a matter of fact the actual termination of the reign of Augustus and the beginning of that of Tiberius fit the Nabonassan scale of years *in a most remarkable manner*, with but one exception, the beauty of which Ptolemy did not see fit to utilize, and indeed had a fair and positive reason for ignoring.

This exception proves the rule: we refer to the following very noticeable piece of Chronology which, so far as we are aware, has not been pointed out by any previous Chronologist, and could hardly have been detected on the current erroneous systems:

The death of Augustus fell upon August 19th, 13 A.D.: *this was the last day of the* 760th Nabonassan

year! and one would suppose, on general principles that Ptolemy would have closed the reign of Augustus here, so as to have given the next day or Thoth 1st, 761 Nab., to his successor Tiberius, whereas the Canon carries the 761st Thoth into Augustus' tally. The explanation of this anomaly is found in the peculiar incidents that surrounded the death of Augustus. He is, very plausibly, supposed to have been poisoned, and the fact of his death *was concealed* until that Thoth 1st, August 20th, had transpired! We have positive testimony to this effect, and Ptolemy must have had the same and allowed it full weight in his Canon! that is, he gave the benefit of the doubt, raised by the fact of the concealment, to Augustus, and thus curtailed the reign of Tiberius (who had been instrumental in the concealment) by 1 Thoth.

Tacitus, Pliny and Plutarch all allude to the supposition that Livia poisoned Augustus, Suetonius and Dio agree as to the day and year of his birth (Sept. 23d, 64 B.C.*) and death (Aug. 19th, 13 A.D.) and the duration (44 years less 13 days) of his monarchy from the battle of Actium. He died 56 years after he had first been made consul, this to the self same day, having lived 76 years less 35 days. These conditions, together with numerous others mentioned by Josephus and the college of ancient writers, fix the date of death to August 19th, 13 A.D., but Ptolemy carries the 20th of that August or Thoth 1st, 761 Nab. into the reign of Augustus and so projects the reign itself

* Beginning of the Consulate of Antony and Cicero, *i. e.*, *nominal* 63 B.C. See Plate II., Leaflet XXVIII., February 1895.

down yet a whole vague year *merely because of this concealment, for if the concealment lasted but a single day it gave Augustus the Thoth!*

PROOF.

"The death of Augustus was not immediately made known; because, Livia dreading lest there should be some accident, for Tiberius was yet in Dalmatia, *concealed it until his arrival, this is the statement of the greater part of the historians and of those most worthy of credit*" (Dio. LVI., c. 31, p. 590 Hist. Rome). Now Dalmatia was a mountainous region of the Adriatic, and it must have taken Tiberius a week to hear the news and reach Nola therefrom. It was fully two weeks before the body could have reached Rome, and another ere it was deposited in the mausoleum. The first week, at least, belongs to the period of concealment and this carried the reign well over the Thoth. Q. E. D.

SIGNIFICANCE OF THIS FINDING.

But nevertheless Tiberius was emperor throughout that year, and (no matter what system Ptolemy adopted 147 years later) his *de facto* reign began in 13 A.D., at the death of Augustus as recorded by all Roman historians who cared nothing, and perhaps knew little about the Thoths!* And all this is of the utmost importance to us, Christians, for it enables us to fix the date of the accession of Tiberius Cæsar beyond all peradventure! He practically began his

* Which applies with still more force to the Evangelists who wrote the Gospels and who were all dead before Ptolemy and his Canon were dreamed of.

reign on Thoth 1st (Aug. 20th, 13 A.D.), 761 Nab.; there can therefore no longer be any doubt as to the chronological location of the most important and explicit date given in the New Testament, when "In the 15th year of the reign of Tiberius Cæsar, * * * the word of God came unto John * * * in the wilderness, and he came into all the country about Jordan preaching the baptism of repentance for the remission of Sins" (Luke iii. 1–3). He could not have received the word of God one day before August 19th, 27 A.D.,* and we have as little doubt that his brief ministry actually began sharply with the great Sabbato-Jubilee year 4026 A.M. that commenced with the blowing of the Shofah on Tishri 10th (Aug. 30–31st, 27 A.D.). Thus wonderfully do the times and seasons recorded by inspired men, and disputed by uninspired men for the past 1260 years, at last find vindication to the satisfaction of the faithful, and we fervently thank God for thus strengthening the church in these dark days.

Finally, it will be noticed that we established the date of Tiberius' accession long ago, in Study Number Fifteen, and without any appeal whatsoever to the Canon of Ptolemy; the present argument is merely incidental to the discussion of the Canon itself, though of course corroborative of the truth, and so all other logical and *de facto* arguments will be found to lend themselves to its enforcement.

Consular List for 81 A.D.: Imp. Cæsar Domitianus

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* Beginning of 15th year of Tiberius Cæsar, *Tishri New Moon*, August 20th! Year XVII., 212th cycle.

Augustus VIII. T. Flavius Sabinus. Rise of Gnosticism, a mixture of Oriental and Platonic philosophy with Jewish and Christian doctrine. Julius Agricola reduces South Britain to a Roman province.

Friday, August 3d, 81 A.D., Thoth 1st, 829 Nab., is the first Thoth in Domitian's reign, and the beginning of the 15 vague years assigned to him by Ptolemy.

4080 A.M., 81–82 A.D. Consular List for 82 A.D.: Imp. Cæsar Domitianus, Augustus IX. Q. Petillius Q. f. Rufus II.

Domitian leads an expedition against the Chatti.

4081 A.M., 82–83 A.D. Consular List for 83 A.D.: Imp. Cæsar Domitianus Augustus Germanicus X.; C. Oppius Sabinus. Secular Games at Rome.

Domitian triumphs, made Censor for life. Anacletus, 4th Pastor of Rome (sometimes assigned to 78 A.D.).

4082 A.M., 83–84 A.D. Consular List for 84 A.D.: Imp. Cæsar Domitianus Augustus Germanicus XI.; T. Aurelius Fulvius I.

Agricola builds a line of forts from the Forth to the Clyde, defeats the Caledonians under Galgacus, on the Grampian Hills. Valerius Flaccus, and Apollonius Tyanæus, the Pythagorean, flourished. Lucius Antonius a general in Germany.

CCXVI. Olympiad. Apollophanes, who is also called Papes (Arm., Patis), Tarsian, *Stadium* (84 A.D.).

Agricola returns to Rome from Britain. It is doubtful who was his immediate successor, *vide* 91 A.D.

4083 A.M., 84–85 A.D. Consular List for 85 A.D.: Imp. Cæsar Domitianus Augustus Germanicus XII.;

Ser. Cornelius P. f. P. n. Dolabella Petronianus. Capitoline Games instituted by Domitian, celebrated every fourth year (*de die Natili*, c. xviii.). Dacian war (85–90 A.D.).

4084 A.M., 85–86 A.D. Consular List for 86 A.D.: Imp. Cæsar Domitianus Augustus Germanicus XIII.; L. Volusius Q. f. L. n. Saturninus I.

Dercibal, leader of the German hordes defeats Domitian and compels him to pay a yearly tribute! Cornelius Fuscus, Prætorian prefect.

4085 A.M., 86–87 A.D. Consular List for 87 A.D.: Imp. Cæsar Domitianus Augustus Germanicus XIV.; L. Minicius Rufus. Tacitus, Prætor.

Epictetus flourished.

4086 A.M., 87–88 A.D. Consular List for 88 A.D.: T. Aurelius T. f. Fulvus; Atratinus. Secular Games at Rome. War with Dacia re-begins. The astrologers banished from Rome. Quintilian flourished.

CCXVII. Olympiad. Hermogenes, Xanthian, the second time, *Stadium* (88 A.D.).

4087 A.M., 88–89 A.D. Consular List for 89 A.D.: Imp. Cæsar Domitianus Augustus Germanicus XV.; M. Cocceius M. f. M. n. Nerva II.

Capitoline games. Philosophers expelled from Rome. Dacian war ended. About this time Chalcis was incorporated into the Roman Empire and the last vestige of the old Herodian sway waned out of regal power to die with Agrippa Junior about 10 years later.

4088 A.M., 89–90 A.D. Consular List for 90 A.D.: M. Ulpius M. f. Trajanus; M. Acilius Glabrio.

Pacorus King of Parthia. Third Epistle of St. John assigned here for its latest date.

4089 A.M., 90–91 A.D. Consular List for 91 A.D.: Imp. Cæsar Domitianus Augustus Germanicus XVI.; Q. Volusius Q. f. L. n. Saturninus II.

Clement I., sometimes dated from here, Pastor at Rome. Revolt of L. Antonius on the upper Rhine. Maximus general in Germany.

Sallustius Lucullus, 11th Roman Lieutenant of Britain (91–93 A.D.). He was soon put to death by Domitian for making spears and calling them *Lucullians*.

4090 A.M., 91–92 A.D. Consular List for 92 A.D.: Cn. Pompeius Collega; * * Cornelius Priscus.

Sarmatian war, May 92–January 93. Death of Agricola. St. Ignatius flourished.

CCXVIII. Olympiad. Apollinus (Gr., Apollonius), Alexandrian or Heliodorus, *Stadium* (92 A.D.).

4091 A.M., 92–93 A D. Agrippa of Bithynia observes a conjunction of the moon (in about her 14th day) with the Pleiades, November 29th, 92 A.D., 5 h. before midnight. This was in the 13th actual year of Domitian dating from September 13th, 80 A.D., but Ptolemæus records this *occultation* as occurring on Tybi 2, 840 Nab., in the *12th* of Domitian, which is correct upon the *Canon* for *he* dates from July 31st, as Thoth 1st. Ptolemy's regnal years are all *full* Nabonassans, and severally begin on the Thoth 1st that *succeeds* the death of the predecessor and then run on the Nabonassan scale. *Ptolemy records but three astronomical positions in his Almagest that fall in the 1st century* A.D.,

the one here verified, and two others in the 1st year of Trajan, *q. v.* They jointly and severally establish our own interpretation of the *Canon*, which work is entirely independent of the *Almagest*, and therefore all the more valuable for chronological purposes.

Consular List for 93 A.D.: L. Nonius Torquatus Asprenas; T. Sextius Magius Lateranus; Clemens I., 5th Pastor of Rome 93–102 A.D. In this year Josephus (age 56) publishes his works. Secular Games at Rome; Empire of the Huns in Tartary destroyed by the Chinese; Capitoline Games at Rome; Julian 12th Governor or Roman Lieutenant in Britain. After the death of Domitian several records were lost and therefore during the reigns of Nerva and Trajan the names of the Roman Lieutenants are lost, the next on the list being that of Cneius Trebellius (13), who flourished in the time of Adrian (114–117 A.D.).

Josephus brought down his Antiquities to A.D. 9[illegible] = 4091–2 A.M., *i. e.*, to the actual 13th of Domitian in which he was himself in his fifty-sixth year (*i. e.* born in 4036–37 A.M.*). Now it is in the Antiquities written eighteen years after the "Jewish war," tha[t] the expression as to Nisan 14, 15, and 16 occurs But, let it be noted, the moon being new tha[t] Nisan on February 16th (VI. year of the cycle of th[e] lesser light), that Nisan 14, 15, 16, *in that year* fe[ll] respectively on Friday, Saturday, and Sunday! Her[e] therefore, we have the failing case, chosen, perhap[s] as a special one at hand by Josephus to illustrate th[e]

* Of course he knew nothing of the Canonical method th[at] Ptolemy invented, and published 67 years later.

Preparation, Passover, and Wave-Sheaf usages. Of course in that year (4091) Sunday the 16th of Nisan *was* Wave-Sheaf Sunday, because the 15th was Sabbath, *i. e.*, because the Feast day and Sabbath day fell together! But this was not the case in 29 A.D. = 4027 A.M., for then the 14, 15, 16, 17 of Nisan, were respectively, Thursday, Friday, Saturday and Sunday, March 17, 18, 19, 20.

On certain years of the true Luni-Solar cycle, Nisan 15th always fell on the *weekly* Sabbath, so that the morrow of the Paschal weekly Sabbath, was of course Sunday the 16th. On such years the rule announced by Josephus holds good, but on no others. The *modern* Jewish calendar consists of 19 years, and has 5 to 6 years in which this coincidence obtains, for instance their Nisan 15th in 1893 and 1894 A.D. (5653 and 5654 M.J.), happened on the Sabbath, and will again in 1897, 1900 A.D. (5657, 5660 M.J.); but on other years, although the coincidence does not take place, they still follow the Pharisaical rule, and reckon Pentecost as the 50th day after the 15th of Nisan, no matter on what day of the week it falls. Now it is a mere question of what saith the Scriptures; and the rule laid down in Leviticus is not the rule followed by modern Jews, any more than the rule laid down by Julius Cæsar as to leap years was the one followed, even in the 36 years immediately succeeding his death! When Augustus discovered *that* error he corrected it, and Judah, to be true to Leviticus, should do likewise! The 13th year of Domitian fell on the 15th year of the 202d Jewish cycle according

to the modern count, and may or may not have had its Nisan 15th on a Saturday; we have no special object in calculating the matter, because the present Jewish system was not conceived until Hillel's day, some 250 years after Josephus. The 50th day after Nisan 16th always fixes the beginning of the "Season of Pentecost" but Pentecost doth not fully come until the morrow after the Sabbath of that particular week.

4092 A.M., 93–94 A.D. Consular List for 94 A.D.: Imp. Cæsar Domitianus Augustus Germanicus XVII.; T. Flavius T. f. T. n. Clemens. The Second Persecution of the Christian church begins.

BANISHED TO PATMOS.

4093 A.M., 94–95 A.D. Consular List for 95 A.D.: C Antistius Vetus; T. Manlius Valens.

St. John was cast (tradition) into a caldron of boiling oil, from which, however, he came forth unhurt, and was then (history) banished by Domitian to Patmos, one of the Cyclades, towards the end of 409[3] A.M. Juvenal and Calphurnius Crassus flourished.

4094 A.M., 95–96 A.D. Domitian assassinated by Stephanus on the 18th of September (95 A.D.) in the 45th year of his age, and the 16th of his reign (15 y. 0 m. 5 d.); succeeded by Nerva. The conspiracy of Crassus occurred in this year, and Nerva adopted Trajan. It was the age of Juvenal, Tacitus, Statilius, Aulu[s] Gellius, Plutarch, and Pliny the younger; Suetoniu[s] ends his history of the twelve Cæsars with Domitian.

Consular List for 96 A.D.: Imp. M. Cocceius Nerv[a] Cæsar Augustus III.; L. Virginius Rufus III. re-placed by C. Cornelius Tacitus.

As to Tacitus it is to be noted carefully that he was born only a little prior to 60 A.D., and was not even a praetor until 87 A.D. He was *consul suffectus* in 96, conducted the prosecution of Marius in 98, wrote his *Vita Agricolæ* in 95, and his *Historiæ* after 97, dying after 116 A.D. Hence it will be seen that he was by no means such a reliable recorder of events (in so far as the relations of Galba, Otho, Vitellius, Vespasian and Titus to Judea are concerned, by virtue of being an actor contemporary with them) as Josephus was. For the latter was of mature age at the very time and an actual participant in the affairs of the Jewish war. Josephus' evidence is thus "primary" in every sense of the word, while that of Tacitus is chiefly "secondary" and "hear say," until the days of his own maturity (80–110 A.D.). He bitterly hated both the Jews and Christians, and all that he wrote about them is full of gross error and prejudice. Nevertheless a diligent examination of the V. book of the History of Tacitus suggests that his chief source of information upon Jewish affairs must have been derived from the works of Josephus himself!

ST. JOHN'S VISIONS IN PATMOS.

Vision of St. John (the Revelation of Jesus Christ, which God gave him, and He to John) for transmission to the churches. He dates it on "the Lord's-day;" this is usually taken to mean a Sunday, *i. e.*, any particular 1st day, of no particular week. We do not so interpret the matter, but rather assign it either to *Sunday*, December 25th, the 360th day of that same year, or to *Sunday*, March 20th, the 80th day of

that same year. The one was the solar anniversar of his natural Nativity, and the other, 280 days earlie (the lunar gestation period) that of his Resurrectio unto life eternal. The reference in the Book is tha of a specific date rather than the mystic projection c the vision forward to the time of its fulfillment; w might just as well project the dates of the vision c Daniel, as for instance that of "the 24th day of th first month" in "the 3d year of Cyrus" (chap. x. 1 4) forward and backward to satisfy a conception, a to use the liberty with what John says as to when h received the vision. What *else* it may imply we ai not discussing, but in itself the reference, manifestl is to a specific date and is a means of determining i occurrence or the commencement of the series of vi ions that may have continued over an experience c any number of subsequent days during which Joh was seeing and transcribing what he saw. Soo after Domitian's death, persecution was relaxed, ar the exiles were recalled. Nerva was the 13th R man Emperor, including Julius Cæsar (12th, countir Augustus), but Ptolemy, who omits Julius Cæsa Galba, Otho, and Vitellius, makes Nerva the 9th Rome, the 21st after Alexander, and the 52d in h Canon. His reign was short and kindly. Cerinthu a Judaizing Gnostic now flourished in Asia Minc Death of Virginius. Sedition of the Prætorians.

"CCXIX. Olympiad. Stephanus, Cappadocia *Stadium* (96 A.D.). Nerva reigned over the Roma after whom Trajan."

This note in the *Stadium* list is correct when prc

erly understood. The Olympiad came in with Nerva reigning, but he died in the first year thereof; the bulk of the Olympiad belongs to Trajan.

4095 A.M., 96–97 A.D. Consular List for 97 A.D.: Imp. M. Cocceius Nerva Cæsar Augustus IV.; T. Flavius Libo: Imp. M. Ulpius Nerva Trajanus Cæsar II.

Death of Nerva (in his 65th year), January 27th, 97 A.D., reigned 1 y. 4 m. 9 d. Succeeded by Trajan (reckoned from Jan. 28). He (Trajan) was a great ruler, called the "Father of his country," under whom the Roman Empire attained its utmost extent. He reigned 19 y. 5 m. 15 d. St. John returned from exile about this time, and Timothy was stoned to death.

"TALLY HO!" FOR TRAJAN.

Thoth 1st, 845 Nab., July 30th, 97 A.D., O. S., was the *first* Thoth scored off for Trajan by Ptolemy, and here therefore begins the 1st of the 19 vague years assigned to him in the Canon. It extends from July 30th, 97 A.D., to July 29th, 98 A.D., O. S., inclusive. It is important to make this annotation here, for before we pass this 1st Ptolemaic year of Trajan we must consider the second and last group of references to the Astronomic elements of the 1st century, A.D., to be found in the Almagest, and corroborative of the Canon.

J. Severus General in Britain. The Ulpian Library; public schools in all the provinces; jurisprudence flourishes. Capitoline games.

4096 A.M, 97–98 A.D. Consular List for 98 A.D. A. Cornelius Palma; Q. Sosius Senecio. Secula games at Rome.

Menelaus, the Mathematician, observed at Rome transit of the moon over *Spica Virginis*, January 11th (Mechri 15th) 5 hours after midnight, and an occul tation of B. Scorpii or Antares by the moon Meche 18th (Jan. 14) at 6.30 a.m.: all this in *845 Nab.*, *take throughout as the 1st of Trajan* according to Ptolemy This verifies on the present system but *does not upo the prevalent one which places Trajan's accession not ti January 28th*, 98 A.D. This is a *very important* date be cause it fixes Trajan's accession to January 28th, 9 A.D., and that of *all* the predecedent Cæsars 1 yea earlier than the text-books allow. In fact it is suff cient to establish our position and interpretation of th Canon had we to depend upon it without any othe evidence. Lunar eclipse 3 p.m., March 21st, 9 A.D. (Chron. Astrolabe; Lindsay). Gospel of S John usually assigned to this date, perhaps wri ten earlier, *i. e.*, before Revelation (see 80 A.D.); a any rate the New Testament Canon closes with th 1st century and we take this particular year to be tha which marks the publication of the Revelation of Jesu Christ, not the Gospel of St. John. Clement, Pres dent or presiding Pastor of the Church of Rom writes his general epistle to the churches (see Apo ryphal New Testament).

One of the earliest acts of Trajan was to prohib Christian assemblies at Rome.

4097 A.M., 98–99 A.D. Consular List for 99 A.D

THE CANON AND THE ALMAGEST.

	PTOLEMY'S CANON.	NAB.	A. D.	ACTUAL REIGN.	
		Aug. 3d. 828	Jan. 1st. 80	Sept. 13th. 1	† Domitian, Accession.
imary Thoth ug. 3d, 81 A.D. *	Domitian. 1	829	81	2	
	2	830	82	3	
	3	831	83	4	
	4	832	84	5	A and B are the only astronomical references in the Almagest to the 1st Century and its Emperors.
	5	833	85	6	
	6	834	86	7	
	7	835	87	8	
	8	836	88	9	
	9	837	89	10	
	10	838	90	11	
	11	839	91	12	
ily 31st, 92 A.D. 840th Thoth. egin'g 840 Nab.	12	840 A	92	13	A { This date positively fixed as 840 Nab. *Canonical* 12th of Domitian, by Ptolemy in the Almagest.
	13	841	93	14	
	14	842	94	15	
	15	843	95	Sept. 18th. 1	† Nerva, Accession.
rimary Thoth ily 30, 96 A.D. *	Nerva. 1	844	96	Jan. 27th. 1	† Trajan, Accession.
rimary Thoth ily 30, 97 A.D. *	Trajan. 1	845 B	97	2	B { 845 Nab. = *Canonical* 1 of Trajan, and fixed by Ptolemy in Almagest,
			98		

Imp. Cæsar M. Ulpius Trajanus Augustus III.; Sex. Junius Frontinus III.

Rabbi Hillel, the elder, flourished; is said to have lived 120 years (usually assigned to 110 B.C. to 10 A.D., which is not correct, as Hillel was alive at the conversion of Onkelos. *Vide* 100 A.D.). Rome comes to its greatest extent.

THAT GENERATION ENDS.

Probable date of the death of St. John (age 94) at Ephesus. Death of King Agrippa (Jr.), aged 81–2, after 51 years of reign, at this same time. The Kingdom of Chalcis was incorporated with the Empire of Rome about 90 A.D., and Agrippa had no successor. St. John was the only one of the Apostles who died a natural death. In a sense he tarried until the Lord came and took him (John xxi. 23).

In this year Josephus published his reply to the Greeks, now known as "Apud Apion," in which he thoroughly vindicates himself and his works, and successfully animadverts against the Grecian efforts to belittle his labors. Josephus "Against Apion" is to be regarded as "one of the most learned, excellent, and useful books of all antiquity; and upon Jerome's perusal of this and the following books, he declared that 'it seems to him a miraculous thing, how one that was a Hebrew, who had been from his infancy instructed in sacred learning, should be able to produce such a number of testimonies out of profane writers, as if he had read over all the Grecian libraries' (Epist. 84 ad magnum); and the learned Jew

Manasseh-ben-Israel, esteemed these two books so excellent, as to translate them into Hebrew; this we learn from his own catalogue of books which I have seen" (Whiston. Note to Apion, page 355).

Examination in his chronological premises has satisfied us that Josephus followed the Hebrew Bible as we now have it in hand; but that the current editions of his works, where they seem to follow the Septuagint, have been tampered with by his Greek enemies and their successors. In other words we accept, as established the arguments of Godfrey Faussett (in his *Sacred Chronology*) *re* the credibility of Josephus, and the fact that his Scriptural text must have been the ancient Hebrew.

4098 A.M., 99–100 A.D. Consular List for 100 A.D.: Imp. Cæsar M. Ulpius Trajanus Augustus IV.; Q. Articuleius Pætus II.

The death of St. John, the last of the Apostles is usually assigned to this year (*circa*), aged 94, but all the old reckonings must be run back one year with the Cæsars, *vide* 4097. The Huns emigrate westward. Death of Sigward, Prince of the Saxons, 100 A.D. Witekind I., succeeds him.

Onkelos, a son, or nephew, of the Emperor Titus, was at his own request received as a convert to Judaism, 100 A.D. He it was who wrote the Chaldean paraphrase of the Pentateuch. To him, upon asking for a concise statement of the Mosaic cult, on the occasion of his conversion, Rabbi Hillel replied: "*Thou shalt love thy neighbor as thyself*," telling him that this comprised the essence thereof, and that the

practice of the forms and ceremonies was a mere matter of detail (compare 4097 A.M.).

JOSEPHUS A CHRISTIAN.

Decebalus defeated this year. About this time Josephus wrote the memoirs of his own life as an appendix to the Antiquities. His Discourse about Hades dates here or soon after, and aside from no little coloring from his education as a Pharisee, abounds in argument and quotation so strangely Pauline and so remarkable an allusion to Christ as to lend color to the tradition that Josephus was, *i.e.*, had become, an *Ebionite* (or Jewish) Christian.

"CCXX. Olympiad. Achilles (Arm., Chilleus), Alexandrian, *Stadium*" (100 A.D.)

With this entry we close our record of the first century of the Christian era. The *stadium* was held in the 4813th year of the Julian Period which was the 145th Julian year, but only the 99th year of Dionysian A.D., which ended at Christmas, 100 A.D., common. The 100th year of the Dionysian *reckoning* did not end until December 25th, 101 A.D., for *his* 1 A.D. began at Christmas, common 1 A.D.

CONCLUSION.

Here endeth the Chronological History of the First Christian Century. It was an age of sacrifice and martyrdom from the very first, and a significant type of what the entire Dispensation has been, and of what remains of it is to be unto its very end, for the Dispensation terminates only with the Times of the Gentiles that have not yet run out, in that Jerusalem is still "trodden under foot" by them.

By these early Christians our Lord Jesus Christ was recognized as the *only* Divinely constituted Head of the church, and there was no recognition of, nor any attempt at the institution of any kind of an universal headship over the churches on the *temporal* plane.

Nothing, in fact, is more absent from the entire spirit of the individual or collective Apostolic work after the Ascension than such principles as would have led to the subjection of Christians to any control from a distance, save that of those evangelists for the time being (school time) who planted the simple faith in Christ in every several field.

And even they planted as it were the "bare seed" only, the wheat of the simple truth as it is in Christ Jesus; and, as they were bidden, then left the increase to the Lord while they sped onward, for their field was the whole wide world, and the time for sowing the Gospel of good news was short.

But the enemy was closely following after them, and sowed tares where 'ere they went, as was foreseen also; and so they grow together to this very day, the weeds and stubble broadcast, the good seed scattered wide, and far between.

There appears to have been no attempt to formulate anything but the accurate story of the Saviour's life and teachings as the fulfillment of what Moses and the Prophets had written of Him: and just because of the significant absence of any Levitical Gospel, so to speak, there was none needed. We have the direct testimony of Origen, *via* Eusebius, that our

present four gospels were the only ones undisputed and accepted by the whole Christian world.

The ministry of the Apostles under Christ, and after him, was extraordinary, miraculous, unique, and temporary. *They were apostolic founders because they had been personal witnesses of all the Saviour did.* From the very nature of the case, therefore, they had no successors—for otherwise the New Jerusalem, instead of but twelve foundations would have shown some hundreds of thousands, or there would have been a Council of Twelve sitting as a court of appeal to this very day.

But those whom they appointed, these had successors, yet as executives and representatives merely. They stood for, and served the rest, who were their brothers and equals in Christ. There was no vestige among them of any thing but that nominal authority which is the natural and mayhap delegated outgrowth of development and a human tendency to organize. They were first "elected" in the sense of chosen by the direct appointment of the founders, who *did* have the specific authority in the premises. Thereafter they were elected to fill vacancies by the choice as expressed by lot or ballot of the founded churches.

But nothing save the most simple and natural methods prevailed, nor did the Holy Spirit, working in the apostles, or their immediate successors in this first generation, deem it necessary to formulate any rules to govern the growth of the organization. Instead of to the thunders of a new Sinai, it is to "the still small voice," easily heard by all who have

ears to hear, that Christianity appeals—so then at the beginning, so throughout the Dispensation, and so now at its end.

As to the outward church it was manifestly left to take care of itself, but with due caution from the prophets, and to formulate its own rules. Whether it has done so wisely or unwisely let History decide by its record of the fruit thereof.

The nearest approach to a model of the ordinary and permanent ministry of at least the Pauline church, and we have no official (*i. e.*, inspired) records of much else, as laid down in the Epistles to Timothy and Titus, was the *Presbytery*. This so far as we have records or intimations in the New Testament and very primitive writings, was always elected by the whole membership of each separate church.

It was constituted of teachers and rulers [*Πρεσβιτεροϛ* (*Presbyteros*) and *Επισκοποϛ* (*Episcopos*) being used interchangeably to denote the same office, generally translated Elders] and was representative and democratic in its government. The model was undoubtedly founded on the government of the Jewish Synagogue. But the Priest as such, whether by name or office is significantly absent save in the sense that we have one great High Priest now within the veil, and that all without it, who stand and wait for him, were, and are, and are to be, priests, and are endowed with full freedom in the exercise of such gifts as God bestows upon them.

It was not until later centuries that the acts of the individual Presbyteries came to be subject to the

decisions of the higher synodical and general judicatories of the church. Nothing is to be lost for organization, the fact of which we do not deny, by admitting this, nor gained for disorder the presence of which is a growing fact, by magnifying it. Christianity as an organization or collection of organizations grew naturally, as any and every society of men grows, and in spite of the outward and visible shell that has hardened about it, the inward and invisible, but by no means inactive truth, has survived in every age—the latter only being the essence and vitality of eternal life. For the first time this was brought to light by and in Jesus Christ as a Saviour, who, from the Father is its only hope and source as originally prefigured in the Old Testament, taught by the apostles, and still enforced in the New Testament.

The sum total of original doctrine is to be found in the words and exemplified in the life of the Master as contained in the Gospels, founded on Moses and all the Prophets, and elucidated by the Epistles; the book of the Acts being chiefly Historical, and that of the Revelation essentially symbolic and prophetic. Whatsoever is more than this is manifestly of human origin, and of no strength or authority either to condemn or save.

Primitive Christianity was a close following of the precept and example of the Burden Bearer himself, based on searching the Scriptures. There was little or no formality to it. Those who came to Christ came just as they were, and howsoever they came they were in no wise cast out; for He himself met

them more than half way and abode with them, even as he still meets and abides with all who come out of any one of the myriad gates of modern Babylon.

FINALLY.

"*Our Father who art in heaven, hallowed be thy name. Thy Kingdom come, Thy will be done, on earth, as it is in heaven.*

"*Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us.*

"*And leave us not in temptation, but deliver us from evil.*

"*For thine is the Kingdom, and the power, and the glory, forever and ever, Amen*" (*Matt. vi. 8–14 variae lectiones*).

"*And when all things have been subjected unto Him, then shall the Son also himself be subjected to Him that did subject all things unto Him that God may be all in all*" (*I. Cor. xv. 28*).

"*Now unto Him that is able to guard you from stumbling, and to set you before the presence of His Glory without blemish in exceeding joy,*

TO

THE ONLY GOD OUR SAVIOUR,

THROUGH

JESUS CHRIST OUR LORD,

BE

Glory, Majesty, Dominion, and Power,
before all time, and now,
and unto all the ages.
Amen."

Jude, 24–25.

APPENDIX.

THE 311th XIX.-YEAR CYCLE.

MEMORANDA.

We are living at present in the 311th XIX.-Year Cycle from Adam. In the accompanying scheme the subordinate years of the Cycle, with the first days of each of their 12 or 13 lunar months, are given. From these data the complete calendar of any particular year and month may be written out easily. For a full description of this Cycle, see body of the text, pages 17-62.

I.

5891 A. M. = 1892-3 A. D.

Tishri,	Thur.,	Sept. 22
Bul,	Fri.-Sab.,	Oct. 21-22
Casleu,	Sun.,	Nov. 20
Tebeth,	Mon.-Tues.,	Dec. 19-20
Shebet,	Wed.,	Jan. 18
Adar,	Thur.-Fri.,	Feb. 16-17
Nisan,	Sab.,	Mar. 18
Zif,	Sun.-Mon.,	Apr. 16-17
Sivan,	Tue.,	May 16
Tamuz,	Wed.-Thur.,	June 14-15
Ab,	Fri.,	July 14
Elul,	Sab.-Sun.,	Aug. 12-13

II.

5892 A. M. = 1893-4 A. D.

Tishri,	Mon.,	Sept. 11
Bul,	Tue.-Wed.,	Oct. 10-11
Casleu,	Thur.-Fri.,	Nov. 9-10
Tebeth,	Sab.-Sun.,	Dec. 9-10
Shebet,	Mon.,	Jan. 8
Adar,	Tue.-Wed.,	Feb. 6-7
Nisan,	Thur.-Fri.,	Mar. 8-9
Zif,	Sab.,	Apr. 7
Sivan,	Sun.-Mon.,	May 6-7
Tamuz,	Tue.,	June 5
Ab,	Wed.-Thur.,	July 4-5
Elul,	Fri.,	Aug. 3

III.

5893 A. M. = 1894-5 A. D.

Tishri,	Sab.-Sun.,	Sept. 1-2
Bul,	Mon.,	Oct. 1
Casleu,	Tue.-Wed.,	Oct. 30-31
Tebeth,	Thur.,	Nov. 29
Shebet,	Fri.,	Dec. 28
Adar,	Sab.,	Jan. 26
Nisan,	Sun.-Mon.,	Feb. 24-25
Zif,	Tue.,	Mar. 26
Sivan,	Wed.-Thur.,	Apr. 24-25
Tamuz,	Fri.,	May 24
Ab,	Sab.-Sun.,	June 22-23
Elul,	Mon.,	July 22
Revol'n,	Tue.-Wed.,	Aug. 20-21

THE 311th XIX.-YEAR CYCLE.

IV.

5894 A. M. = 1895-6 A. D.

Tishri,	Thur.,	Sept. 19
Bul,	Fri.-Sab.,	Oct. 18-19
Casleu,	Sun.-Mon.,	Nov. 17-18
Tebeth,	Tue.-Wed.,	Dec. 17-18
Shebet,	Thur.,	Jan. 16
Adar,	Fri.-Sab.,	Feb. 14-15
Nisan,	Sun.,	Mar. 15
Zif,	Mon.-Tue.,	Apr. 13-14
Sivan,	Wed.,	May 13
Tamuz,	Thur.-Fri.,	June 11-12
Ab,	Sab.,	July 11
Elul,	Sun.-Mon.,	Aug. 9-10

V.

5895 A. M. = 1896-7 A. D.

Tishri,	Tue.,	Sept. 8
Bul,	Wed.-Thur.,	Oct. 7-8
Casleu,	Fri.,	Nov. 6
Tebeth,	Sab.-Sun.,	Dec. 5-6
Shebet,	Mon.,	Jan. 4
Adar,	Tue.-Wed.,	Feb. 2-3
Nisan,	Thur.-Fri.,	Mar. 4-5
Zif,	Sab.,	Apr. 3
Sivan,	Sun.-Mon.,	May 2-3
Tamuz,	Tue.,	June 1
Ab,	Wed.-Thur.,	June 30–July 1
Elul,	Fri.,	July 30

VI.

5896 A. M. = 1897-8 A. D.

Tishri,	Sab.-Sun.,	Aug. 28-29
Bul,	Mon.,	Sept. 27
Casleu,	Tue.-Wed.,	Oct. 26-27
Tebeth,	Thur.-Fri.,	Nov. 25-26
Shebet,	Sab.-Sun.,	Dec. 25-26
Adar,	Mon.,	Jan. 24
Nisan,	Tue.-Wed.,	Feb. 22-23
Zif,	Thur.,	Mar. 24
Sivan,	Fri.-Sab.,	Apr. 22-23
Tamuz,	Sun.,	May 22
Ab,	Mon.-Tues.,	June 20-21
Elul,	Wed.,	July 20
Revol'n,	Thur.-Fri.,	Aug. 18-19

VII.

5897 A. M. = 1898-9 A. D.

Tishri,	Sab.,	Sept. 17
Bul,	Sun.-Mon.,	Oct. 16-17
Casleu,	Tue.,	Nov. 15
Tebeth,	Wed.,	Dec. 14
Shebet,	Thur.,	Jan. 12
Adar,	Fri.-Sab.,	Feb. 10-11
Nisan,	Sun.,	Mar. 12
Zif,	Mon.-Tue.,	Apr. 10-11
Sivan,	Wed.,	May 10
Tamuz,	Thur.-Fri.,	June 8-9
Ab,	Sab.,	July 8
Elul,	Sun.-Mon.,	Aug. 6-7

THE 311th XIX.-YEAR CYCLE.

VIII.

5898 A. M. = 1899-1900 A. D.

Tishri,	Tue.,	Sept.	5
Bul,	Wed.-Thur.,	Oct.	4-5
Casleu,	Fri.,	Nov.	3
Tebeth,	Sab.-Sun.,	Dec.	2-3
Shebet,	Mon.,	Jan.	1
Adar,	Tue.-Wed.,	Jan.	30-31
Nisan,	Thur.-Fri.,	Mar.	1-2
Zif,	Sab.,	Mar.	31
Sivan,	Sun.-Mon.,	Apr.	29-30
Tamuz,	Tue.,	May	29
Ab,	Wed.-Thur.,	June	27-28
Elul,	Fri.,	July	27
Revol'n,	Sab.-Sun.,	Aug.	25-26

IX.

5899 A. M. = 1900-1901 A. D.

Tishri,	Mon.,	Sept.	24
Bul,	Tue.-Wed.,	Oct.	23-24
Casleu,	Thur.-Fri.,	Nov.	22-23
Tebeth,	Sab.-Sun.,	Dec.	22-23
Shebet,	Mon.,	Jan.	21
Adar,	Tue.-Wed.,	Feb.	19-20
Nisan,	Thur.,	Mar.	21
Zif,	Fri.-Sab.,	Apr.	19-20
Sivan,	Sun.,	May	19
Tamuz,	Mon.-Tue.,	June	17-18
Ab,	Wed.,	July	17
Elul,	Thur.-Fri.,	Aug.	15-16

X.

5900 A. M. = 1901-2 A. D.

Tishri,	Sab.,	Sept.	14
Bul,	Sun.-Mon.,	Oct.	13-14
Casleu,	Tue.,	Nov.	12
Tebeth,	Wed.,	Dec.	11
Shebet,	Thur.,	Jan.	9
Adar,	Fri.-Sab.,	Feb.	7-8
Nisan,	Sun.-Mon.,	Mar.	9-10
Zif,	Tue.,	Apr.	8
Sivan,	Wed.-Thur.,	May	7-8
Tamuz,	Fri.,	June	6
Ab,	Sab.-Sun.,	July	5-6
Elul,	Mon.,	Aug.	4

XI.

5901 A. M. = 1902-3 A. D.

Tishri,	Tue.-Wed.,	Sept.	2-3
Bul,	Thur.,	Oct.	2
Casleu,	Fri.-Sab.,	Oct.	31–Nov. 1
Tebeth,	Sun.-Mon.,	Nov.	30–Dec. 1
Shebet,	Tue.-Wed.,	Dec.	30-31
Adar,	Thur.,	Jan.	29
Nisan,	Fri.-Sab.,	Feb.	27-28
Zif,	Sun.,	Mar.	29
Sivan,	Mon.-Tue.,	Apr.	27-28
Tamuz,	Wed.,	May	27
Ab,	Thur.-Fri.,	June	25-26
Elul,	Sab.,	July	25
Revol'n,	Sun.-Mon.,	Aug.	23-24

THE 311th XIX.-YEAR CYCLE.

XII.

5902 A. M. = 1903-4 A. D.

Tishri,	Tue.,	Sept. 22
Bul,	Wed.-Thur.,	Oct. 21-22
Casleu,	Fri.,	Nov. 20
Tebeth,	Sab.-Sun.,	Dec. 19-20
Shebet,	Mon.,	Jan. 18
Adar,	Tue.-Wed.,	Feb. 16-17
Nisan,	Thur.,	Mar. 17
Zif,	Fri.-Sab.,	Apr. 15-16
Sivan,	Sun.,	May 15
Tamuz,	Mon.-Tues.,	June 13-14
Ab,	Wed.,	July 13
Elul,	Thur.-Fri.,	Aug. 11-1

XIII.

5903 A. M. = 1904-5 A. D.

Tishri,	Sab.,	Sept. 10
Bul,	Sun.-Mon.,	Oct. 9-10
Casleu,	Tue.-Wed.,	Nov. 8-9
Tebeth,	Thur.-Fri.,	Dec. 8-9
Shebet,	Sab.,	Jan. 7
Adar,	Sun.-Mon.,	Feb. 5-6
Nisan,	Tue.-Wed.,	Mar. 7-8
Zif,	Thur.,	Apr. 6
Sivan,	Fri.-Sab.,	May 5-6
Tamuz,	Sun.,	June 4
Ab,	Mon.-Tue.,	July 3-4
Elul,	Wed.,	Aug. 2

XIV.

5904 A. M. = 1905-6 A. D.

Tishri,	Thur.-Fri.,	Aug. 31–Sept. 1
Bul,	Sab.,	Sept. 30
Casleu,	Sun.-Mon.,	Oct. 29-30
Tebeth,	Tue.-Wed.,	Nov. 28-29
Shebet,	Thur.-Fri.,	Dec. 28-29
Adar,	Sab.,	Jan. 27
Nisan,	Sun.-Mon.,	Feb. 25-26
Zif,	Tue.,	Mar. 27
Sivan,	Wed.-Thur.,	Apr. 25-26
Tamuz,	Fri.,	May 25
Ab,	Sab.-Sun.,	June 23-24
Elul,	Mon.,	July 23
Revol'n,	Tue.-Wed.,	Aug. 21-22

XV.

5905 A. M. = 1906-7 A. D.

Tishri,	Thur.,	Sept. 20
Bul,	Fri.-Sab.,	Oct. 19-20
Casleu,	Sun.,	Nov. 18
Tebeth,	Mon.-Tue.,	Dec. 17-18
Shebet,	Wed.,	Jan. 16
Adar,	Thur.-Fri.,	Feb. 14-15
Nisan,	Sab.,	Mar. 16
Zif,	Sun.-Mon.,	Apr. 14-15
Sivan,	Tue.,	May 14
Tamuz,	Wed.-Thur.,	June 12-13
Ab,	Fri.,	July 12
Elul,	Sab.-Sun.,	Aug. 10-11

THE 311th XIX.-YEAR CYCLE.

XVI.

5906 A. M. = 1907-8 A. D.

Tishri,	Mon.,	Sept. 9
Bul,	Tue.-Wed.,	Oct. 8-9
Casleu,	Thur.,	Nov. 7
Tebeth,	Fri.,	Dec. 6
Shebet,	Sab.,	Jan. 4
Adar,	Sun.-Mon.,	Feb. 2-3
Nisan,	Tue.-Wed.,	Mar. 3-4
Zif,	Thur.,	Apr. 2
Sivan,	Fri.-Sab.,	May 1-2
Tamuz,	Sun.,	May 31
Ab,	Mon.-Tues.,	June 29-30
Elul,	Wed.,	July 29

XVII.

5907 A. M. = 1908-9 A. D.

Tishri,	Thur.-Fri.,	Aug. 27-28
Bul,	Sab.,	Sept. 26
Casleu,	Sun.-Mon.,	Oct. 25-26
Tebeth,	Tue.-Wed.,	Nov. 24-25
Shebet,	Thur.-Fri.,	Dec. 24-25
Adar,	Sab.,	Jan. 23
Nisan,	Sun.-Mon.,	Feb. 21-22
Zif,	Tue.,	Mar. 23
Sivan,	Wed.-Thur.,	Apr. 21-22
Tamuz,	Fri.,	May 21
Ab,	Sab.-Sun.,	June 19-20
Elul,	Mon.,	July 19
Revol'n,	Tue.-Wed.,	Aug. 17-18

XVIII.

5908 A. M. = 1909-10 A. D.

Tishri,	Thur.,	Sept. 16
Bul,	Fri.-Sab.,	Oct. 15-16
Casleu,	Sun.,	Nov. 14
Tebeth,	Mon.,	Dec. 13
Shebet,	Tue.,	Jan. 11
Adar,	Wed.-Thur.,	Feb. 9-10
Nisan,	Fri.-Sab.,	Mar. 11-12
Zif,	Sun.,	Apr. 10
Sivan,	Mon.-Tue.,	May 9-10
Tamuz,	Wed.,	June 8
Ab,	Thur.-Fri.,	July 7-8
Elul,	Sab.,	Aug. 6

XIX.

5909 A. M. = 1910-11 A. D.

Tishri,	Sun.-Mon.,	Sept. 4-5
Bul,	Tue.,	Oct. 4
Casleu,	Wed.-Thur.,	Nov. 2-3
Tebeth,	Fri.,	Dec. 2
Shebet,	Sab.-Sun.,	Dec. 31–Jan. 1
Adar,	Mon.,	Jan. 30
Nisan,	Tue.-Wed.,	Feb. 28–Mar. 1
Zif,	Thur.,	Mar. 30
Sivan,	Fri.-Sab.,	Apr. 28-29
Tamuz,	Sun.,	May 28
Ab,	Mon.-Tue.,	June 26-27
Elul,	Wed.,	July 26
Revol'n,	Thur.-Fri.,	Aug. 24-25

OUR RACE:

ITS ORIGIN AND ITS DESTINY.

Series IV. **JUNE, 1896.** **No 16.**

EDITORIALS.

Truth!

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Truth Verified:

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Thus *the Solid* Truth.

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Thank the Lord for Solid Truth.

*
* *

The Solid Truth gives no quarter, and asks for none.

*
* *

There is no second death for *resurrected* truth. She was dead in the streets, but is alive again.

*
* *

Man does not live by bread alone, but by every word that proceedeth out of the mouth of God.

*
* *

The Solid Truth hath flesh and *bones* as ye see with your own eyes. Stretch forth thine hand and feel of it.

*
* *

John, a type of old things, went out eating locusts and wild honey; Jesus, the antitype of new things, came in eating fish and a piece of an honeycomb.

Geography and Chronology are the two witnesses of History; they stand once more erect, for they too must prophesy again before many peoples and nations and tongues and Kings. The pen is as mighty as the pickaxe—for archæology.

***

What the spade has done for Geography the pen has the honor of seconding for Chronology. The cities of the past were not the only features of ancient civilizations that were lost; their "times and seasons" too, were buried out of mind. The recovery of both is essential to the rectification of History and the vindication of Prophecy.

***

If this Study is hard reading, it was harder writing, but it was worth printing at great sacrifice and so is worth studying at some pains. We have been over it perhaps an hundred times. We therefore conjure our readers not to become discouraged if a single perusal thereof fails to convey to them its whole significance. Go over it again, and God be with you.

***

But lest some criticize us for changing horses as it were, while crossing the stream, let it be known that we have merely taken on new relays as we came down the stream of time. On the home stretch, this Sixteenth Study is a vast improvement in mettle, calibre, and staying power. The goal too is in sight and all of our competitors are out of sight; were we not in a hurry perhaps we could walk in.

Our opponents, for we have had few if any fair competitors, were too conservative of error to change mounts, or ride for us, and as a result they have all fallen along the way—just because they *would* ride poor stock to death! We boast gladly of great victory, yet not as against them, but rather for the truth's sake only, and rejoice chiefly in turning the prize over to Our Race who provided our mount in every sense of the word. Two years ago a Jewish Rabbi furnished us the pick of his chronological works and wished us God speed, in our undertaking; may the Lord count it for righteousness against his record.

***

But this is by no means all: twice as long ago a distant correspondent sent us another rare and scholarly Jewish work on Chronology against which to check our results, delaying his own reading thereof until our own task was completed. May the Lord not delay his reward. Not a month ago, and just in the nick of time, a stranger actually came to New Haven with a large volume in his hands which he rather insisted on loaning for our perusal. With it we solved Ptolemy's Canon and without that solution our labors had lacked straw in the bricks that finish its coping. May the Lord establish his dwelling like the monument of Gizeh.

***

Hundreds of such instances, from small to great, have attended this labor from its start to its present stage, and without them, or rather without the special Providence that inspired them, we had but added

other books to the record of weariness which is without end. Verily "except the Lord build the house they labor in vain that build it." The labor has been the very opposite of weariness to us, nor has it exhausted anything but the finances that have been similarly provided—save that our patience with those who in high places have condemned our labors *pari passu* with their success in the cause of truth has been justifiably *nil* from the very start. From the world we had little to expect, but from such as say they are of the household of faith we had much, and to say the least we believe it will yet be required of them.

***

The Chronology we are advocating is based upon the acceptance of Ptolemy's Canon as written, and for the purpose written; upon the chronology detailed in the Book of the Spanish War, which demands that 46 B.C., to wit, the "Year of Confusion," shall be accepted as the one in which Cæsar conducted it; upon the Julian calendar as beginning with a Leap year in 45 B.C., which was the year of Julius Cæsar's death; upon the emplacement of the first Olympiad (Stadium of Corœbus) in July, 777 B.C., and which therefore recognizes all the Stadia as falling in the Summer of a Roman Leap year; upon the acceptance of Censorinus' magnificent symposium of dates without any apology; upon the Canicular Era as related to those of Diocletian, Augustus, Menophres, and Nabonassar according to Theon of Alexandria; upon Josephus whose chronology we have thoroughly vindicated, and upon the whole college of other

standard Secular authorities harmonized without difficulty upon the rigid line of time thus astronomically established. It is not a matter of wonder that upon such a foundation Sacred chronology becomes intelligible for the first time; for if true and inspired it should fit just such a system, and conversely it stands to reason that its very failure hitherto to agree with any previous system must be taken as a tacit condemnation of their inaccuracy.

*
* *

In the present Study we feel satisfied that we have established Chronology in general upon a firmer basis than ever. Our fundamental principle has been not to go behind the records, and on this basis to rectify Secular and Sacred History first, as a *sine qua non* for testing the accuracy of Prophecy against a scale that could be relied on. It is manifest when one analyzes the matter that *the* Inspiration of Prophecy is correlative to *an* inspiration of History—they are but two phases or degrees of the same matter. The infinite accuracy of prophecy demands an infinite accuracy of History as a means of demonstration, for as the two must fit, the Historians when harmonized must be found to be as true and faithful as were the Prophets. Not of course each, and all in all they wrote, but resultant History as such. Now the resultant History of the First Christian Century fits all that was said and written of it from Moses to that Prophet like unto him; therefore we *know* that the latter was the Christ of whom they all testified.

Besides numerous minor matters that are of value to the student of the Bible, this present Study formulates the evidence as to the apostolic origin of the Royal Anglican Mission to Our Race, and establishes St. Paul's relation thereto; disposes of the Roman claims to any Petrine foundation whatsoever; raises Josephus to an equality with Ezra and Nehemiah; discovers the secret of Ptolemy's Canon and verifies its emplacement on the current line of time, and sets forth in detail the Astronomical Cycle upon which the Bible is harmoniously written. In it we give a consecutive "log" of the first Christian Century so naturally adjusted to this rectified scale as to constitute an Historical oratorio, voiced by the whole concert of its contemporary witnesses. Such testimony needs but to be heard by lovers of harmony to be recognized as the voice of truth. But we can hardly expect music like this to be appreciated by those whose ears are uncultivated, nor do we look for a favorable "critique" from such as shall write it up from "hearsay" or hate.

***

We desire to impress upon our readers the importance of securing an edition of Josephus and reviewing his History of the Jewish war. It should be manifest that the result of the calculations set forth in this Study has the effect of raising that work to a place along side of the works of Ezra and Nehemiah, among the Scriptures of Truth. We recommend Whiston's translation. The Edition we used is out of print, but we have just discovered a three-volume edition,

apparently a reprint by another firm, but from the very same plates, we therefore recommend it in particular because of its reproduction of the remarkable arithmographic coincidences referred to in this Study on page 302. For prices and styles of binding see advertisement, in the back of this Study.

*
* *

We invite attention to the manifest presumption of a large class of writers who are now posing as authorities on Chronology and advancing all sorts of interpretation of time prophecy that has not yet expired. It is safe to say that not one in one hundred of those writers, whose fanciful theories literally overload Advent journalism have ever "*calculated*" anything *to a demonstration*, and that the bulk of them are not familiar with even the simplest conditions (Historical and Astronomical) that make Chronology a fixed science. It is also safely to be predicated that not one editor in one hundred of those Orthodox Religious Journals all over this land who are condemning our work as often as they are forced to discuss it, could disprove it in its own premises to save their souls. Some of the statements, misstatements, made as to our work, editorially in these papers, are little short of iniquitous, in that their own context proves that they are not judgments based upon an examination of the fruit of our labors, the while they are written as if based upon a thorough acquaintance therewith—they are deliberate lies.

*
* *

There are other writers who are so exasperatingly

literal in their interpretation of such parts of the Scriptures as fit their own personal interpretations, that they would not accept the Romans as coming "from the END *of the earth*" against Jerusalem, as the fulfillment of prophecy (Deut. xxviii. 49) because forsooth, they were not armed in proof thereof with weapons made out of the North pole. They scruple not to use the weapons of logic and argument against those who differ with them, or whom they wish to convince, presuming on the righteousness of that common sense in others, which, when turned back upon themselves they are as impervious to as they are to any manifest reflection of honesty of purpose. They chiefly seek proselytes, but woe to those who are proselyted (Matt. xxiii. 15).

***

One who believes anything without a reasonable basis of demonstration is just as liable to believe a lie as a truth. For if it be a truth he cannot give his neighbor a sound reason for the faith that is in him, and if it be a baseless dogma, his only defense is an "I know it, because I believe it," or a silly "I believe it because I know it,"—which is no defense at all, and cannot, and ought not to win others to his position, for how can one win those whose conviction he cannot beget?

***

This does not militate at all against that phase of conviction which dawns upon one after due schooling in the premises, as for instance such knowledge as Nathaniel had whereby he recognized the Lord. For

a Nathaniel *can* give a reason for his faith, based upon ample schooling long before it matured into conviction. The very fact that he was "an Israelite indeed in whom there is no guile," necessitates his thorough knowledge of the Mosaic premises, an experience under the fig tree, and the mental attitude which is only born of an honest and untiring search for truth and a willingness to accept it at sight.

*
* *

The strangest anomaly in the entire modern situation is the cecity and obstinacy with which that particular body of Christians who delight in calling themselves "Adventists," and who more than all others are concerned with Chronology as such, and make constant use of it in their investigations, seem to scorn all our own efforts to rectify our knowledge of the basis of Time and to afford them and their readers a tool of which they need not be ashamed.

While it is notorious that there is no Chronological System among them, or for that matter among Christians the world over to which men can and do appeal with confidence as to an authority, and while it is equally notorious that the Advent press in particular reeks weekly with the mere vaporings of presumptuous time setters, and stultifies itself with the reckless confusions of an unlicensed host of upsetters of the Historical Canon, it is an indisputable counterfact that by virtue of the attitude of those in authority among them, this present effort to obtain even a fair hearing before their constituencies—who are in earnest, if they are not—has been suffered to *go* halt for

seven long years—but not *to* halt, thanks to the agents of Providence, who have come to us from the bye-ways and hedges, and stood by the truth without hedging.

With but few exceptions the official journals published by these societies have said ill things of our work rather than good, or else they have preserved an even more culpable silence. For thereby the poor sheep who suppose they are securing meat in due season at the pens of those whom they have chosen to set forth the news, have been deprived of a great body of latter-day truth and are still famishing therefor. This is plain language and is intended to be so, and we charge such of our mutual readers as are cognizant of such delinquencies, upon the part of the editors of journals whose titles belie their editorials and spirit, to force it home.

*
* *

Our own skirts are clear in these premises, we have cried aloud and spared not; we have fought an open and square battle; we have won for the truth place after place upon the line of time. We have exchanged with these people; we have visited their camps—we have conjured them to produce an answer to our case or else to promulgate it for the truth's sake. Yet to this time we have striven to little or no purpose, for to our Leaflets and Studies, from a distance they deem silence most discreet, and to our face they have the authority of their enclosures to silence or prevent us. The Vatican has the same spirit in but a small degree greater.

To instance one of several such experiences; we happened in, unknown and unheralded, at a meeting right in New Haven, presided over by a widely advertised "leader" who is starring the whole land with an enormous chart built to a measure that will not square with History and Prophecy. When the audience was indiscriminately called upon for "three minute free-will testimonies," we finally arose and gave ours as to "Israel," "the Restoration," and our faith in a coming reign of Christ on earth. But Caiaphas himself rent not his robe more quickly in the Saviour's face, than in ours this Evangelist so-called got into a fury, roared for silence, and seized his Bible and hammered it to show how we trod upon his own misunderstanding of St. Peter, St. Jude, and St. John, and all the Prophets; so he called upon his flock to sing us down; and sing they did, nor knew we which to pity most, for the meeting forthwith broke up in much such an uproar as Paul frequently encountered. Alas for the insistency of Christian in*con*sistency!

And for our effort to vindicate Noah, and Joshua, for it was not a question as to whether we had succeeded or not, the leading spirit in a leading journal of the leading Advent body in this land fulminated an editorial leader against us in this form, "Let seven times pass over him," not perceiving that the Pope's curse has been less ominous than his blessing, and that the passing of the seven times is a well nigh accomplished fact to the warning of all those who ape at exercising the privilege of Bulls of Excommunication,

Now what on earth is the cause of all this animus? We are not promulgating dogmas, we are founding no sect, we are antagonizing no form of Protestantism, rather are we independent of all these things, attending strictly to our own business, which is the chronological rectification of History, the which is all things to all of them, and on which if so be it is accomplished, the Bible common to all of them is honored for the sake of all. Do they fear for the Bible? nay, but rather one must gather from their wrath the fear is that by virtue of such a rectification some of the cherished flesh-pots of Egypt must be cast away! some of their personal interpretations without History must be abandoned because of History.

***

Come, brethren, let us put away childish things. Know ye not that we are in the days of that greater exodus out of the North country, and that to-morrow Egypt will no more be called to mind? Verily we be counselled to sell all we have of these old preconceived ideas and give the proceeds to the poor, and to buy truth without money and without price, and to sell that not.

Is it to be supposed that truth actually resurrected from the dust can henceforth be silenced? beware lest haply ye find yourselves fighting against God; or that which is equally as serious, lest He find you not fighting for him when he comes. Woe unto such as have not given and shall still withhold even a cup of cold encouragement to an honest effort to stand up for the Bible as written and for the purpose written,

and so to stand under the motto: "As to truth, no quarter asked and none given." For they do not take away from us what we have won upon the field of Time, but delay us in the acquisition of recruits and supplies wherewith, perhaps, if God will, to do yet more abundantly.

In the King's name we invite all concerned in his service to inspect these premises that have now been captured from the common enemy, and to occupy them with the full strength of their own forces. We do not ask for help to defend them for they are strong and well fortified, but we long to see the empty places filled with inhabitants, and rejoicing in the strong walls of truth that surround them.

The fact is, all the fundamentals of Chronology are now recovered, and disbelief cannot maintain its mood in the face of their countenance. Why, then, are those who say they are on the Lord's side so slow to take the sword of truth wherewith they may rightly divide the word as against the world? Are not our enemies like the Laodiceans who say they are *Jews* and do lie. How can they be of the household of faith if they persist in this spirit of condemnation without examination.

What we offer is of value inestimable in the premises of Bible-vindication; for instance, to reveal a brand new discovery. The Life of Jesus Christ is the *unit*-measure of History—we mean this as a fundamental mathematical concept. Behold, we tell you a mystery that has been hidden from the foundation of the world — the Seasons of Jesus Christ *literally*

"square the circle" of TIME, and this stupendous fact demonstrates beyond all peradventure that He is

The Consummation of History.

That the wonderful circummetric ratio was hidden in the days of the years of Him in whom the Creator was made manifest to mortal eyes is as new to us while we write it as it is to you as you read it; but the fact flashes out from the true system of Chronology that so many are in effect despising and suffering to halt for lack of fearless investigation, and honest encouragement if it be found good.* Verily my Christian friends is there not a sin at the door if this thing continues? Oh that the earnest Bible-students of this day, and there are hosts of them that are wasting their precious time among the husks of hopeless criticism, would settle down to earnest work that promises a solid reward; or rather that they would even deign to investigate the results of this single-handed effort that already has reaped such solid reward for its toils, and that they would rush in to share its spoils.

We avow that the very secrets of time are now trembling for their full and more duly formulated expression. They gather by the legion; they are united in one solid front; they present an array before

* We already know of no less than eight fundamental functions, such as mathematicians and astronomers employ, that are measured in the days of the Saviour's life, and we are on the track of others. Pending their publication, we leave the riddle to those whom it concerns, trusting that investigation thereof may beget a love of truth.

which the powers of darkness cannot stand when they are unmasked and broadly known. Come over into Macedonia and help us. The work is a thousand-sided, every section of the field is rich with treasures. You are welcome to plow with our heifers. But for truth's sake we demand that the "Brand" shall not be erased: in other words we demand recognition so that vindication shall make due amends for the unjust vituperation our labors have hitherto received. We must have more laborers in this vineyard at any cost, and we solemnly asseverate that it will cost Bible-students, and particularly such as call themselves Adventists, heavily in work over time, to-morrow, if to-day they neglect their opportunities to rectify their bearings on Chronology which underlies all accurate knowledge of the Scriptures of Truth.

*
* *

It is both well to see ourselves and others as others see both us and them. We therefore invite the judgment of our entire constituency of truth seekers to a late attack upon our methods. It is published by C. T. Russell in *Zion's Watch Tower* for May 15th, 1896. Copies can be procured for 10 cents each, of the Tower Publishing Co., 60 Arch street, Allegheny, Penn. We shall not attempt to refute this dispenser *with*, rather than dispenser of "the Truth, the *whole* Truth and *nothing but* the Truth," deeming that this present Study alone is a full and sufficient reply thereto, and that all of those who read both sides of every topic will be able to judge righteous judgment in the

premises. In the meantime, and to post our friends upon the way in which Mr. C. T. Russell's own constituency is at this present time split into factions because of certain presumptuous claims advanced for him, and not denounced by him, we call attention to a full discussion of the situation in his own camp as set forth in the May number of *Times of Restitution*, published by W. A. Wallace, East Liverpool, Ohio, price 10 cents. Finally, as a sample of the loose way in which Mr. Russell himself handles important chronological topics—we refer to his article on "the Destruction of Jerusalem Foretold." It will be found in the same number of the *Tower* that contains the attack upon our own chronological method. In the thirteenth and fourteenth lines of that article he says: "The Roman army besieged the city and then suddenly withdrew (A.D. 69). Vespasian," etc. Here he refers to the attack of Cestius, which actually occurred in 65 A.D. (and not in 69 A.D. as his article requires). The attack on the city in 69 A.D. was that of Titus who besieged it to a finish and never withdrew his army until he had left the site of Jerusalem as bare as Araunah's threshing floor. We counsel Mr. Russell to rectify his facts before he attempts to interpret their significance, and to post him better in the facts, have mailed him a copy of the Chart of the Siege of Jerusalem, in which we discuss the same topic. Mr. Russell's system of Chronology assumes the ministry of the Lord to have lasted three and one-half years, and that the millennium began in 1873 A.D. That was the year we graduated from West

Point, and we should regret to have to add our testimony to the fact that since that auspicious occasion we have been a citizen of the Golden Age!

***

In conclusion, and to further the opportunities for fair judgment of all concerned we extend a friendly challenge to Mr. Russell to demonstrate his own honesty and willingness to abide by the unbiased judgment of his own constituency by inviting and advising them to procure our Studies Numbers Fifteen and Sixteen, so as to post themselves upon our side of the case before they commit themselves further to the other side. In other words we invite him to do unto us as we have now done unto him, and to advise his own constituency to read our *latest* Studies in Chronology even as we have invited our constituency to read his; for there are two sides to every question, and no man can judge righteous judgment who is acquainted with but one side of a case. Finally, the Truth hath no fear of the investigator. It is mighty above all things, and it is written that it prevaileth. "Blessed be the God of Truth."

C. A. L. Totten.

Moon in Apogee, Thursday, New Haven, Conn.
May 24th, 1896 O. S.
June 5th, 1896 N. S.
Thoth 19th, 2645 Nab.
Sivan 24th, 5894 A. M.

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THE OUR RACE

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CONTENTS:

The Chart of the Siege of Jerusalem.

A SUNDAY SCHOOL LESSON.

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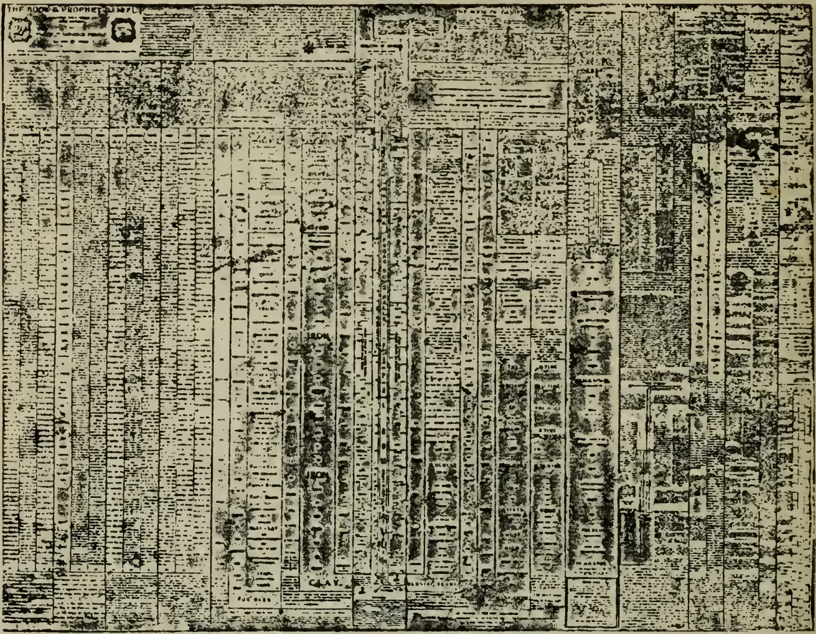

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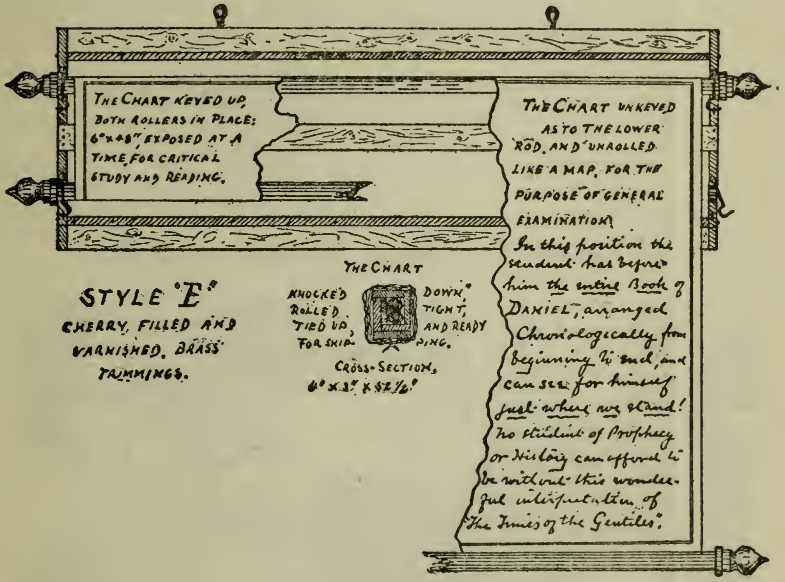

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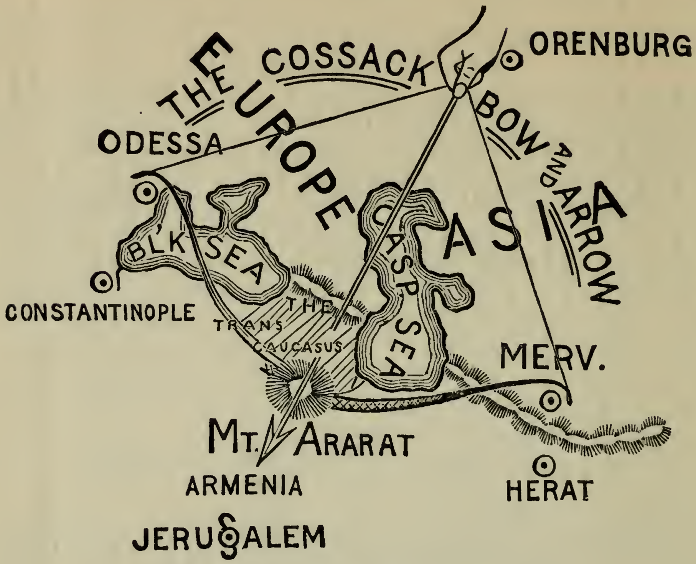

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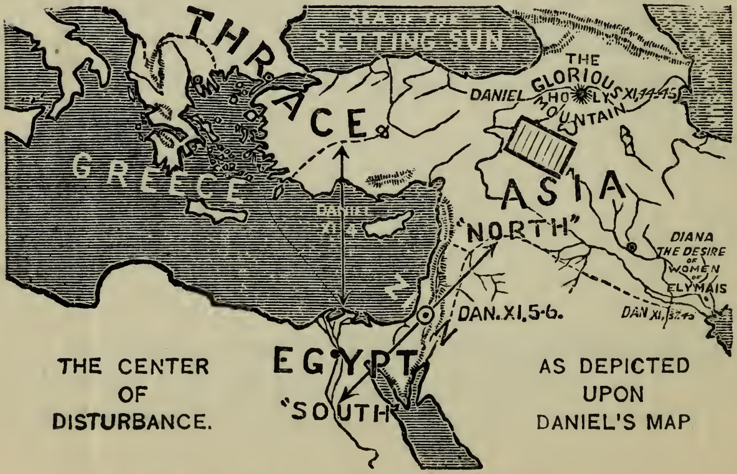

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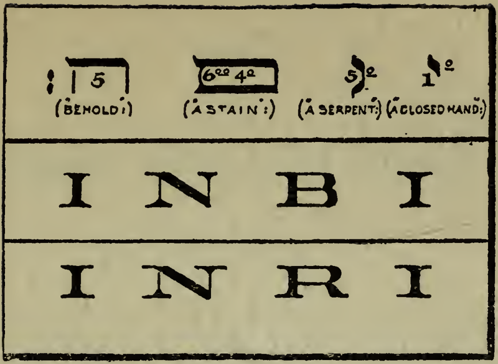
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(A STAIN!)
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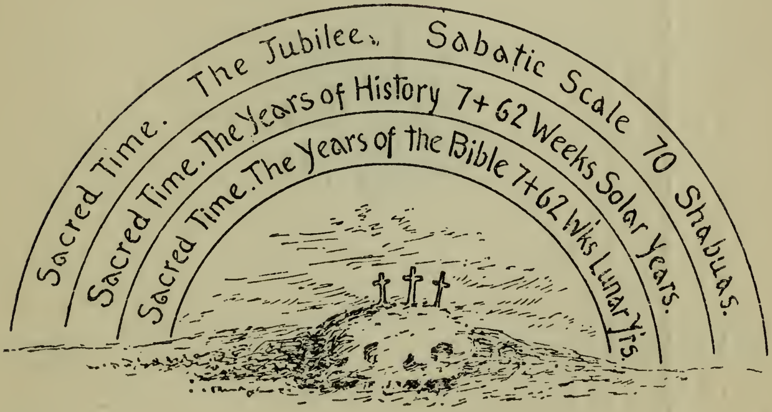
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